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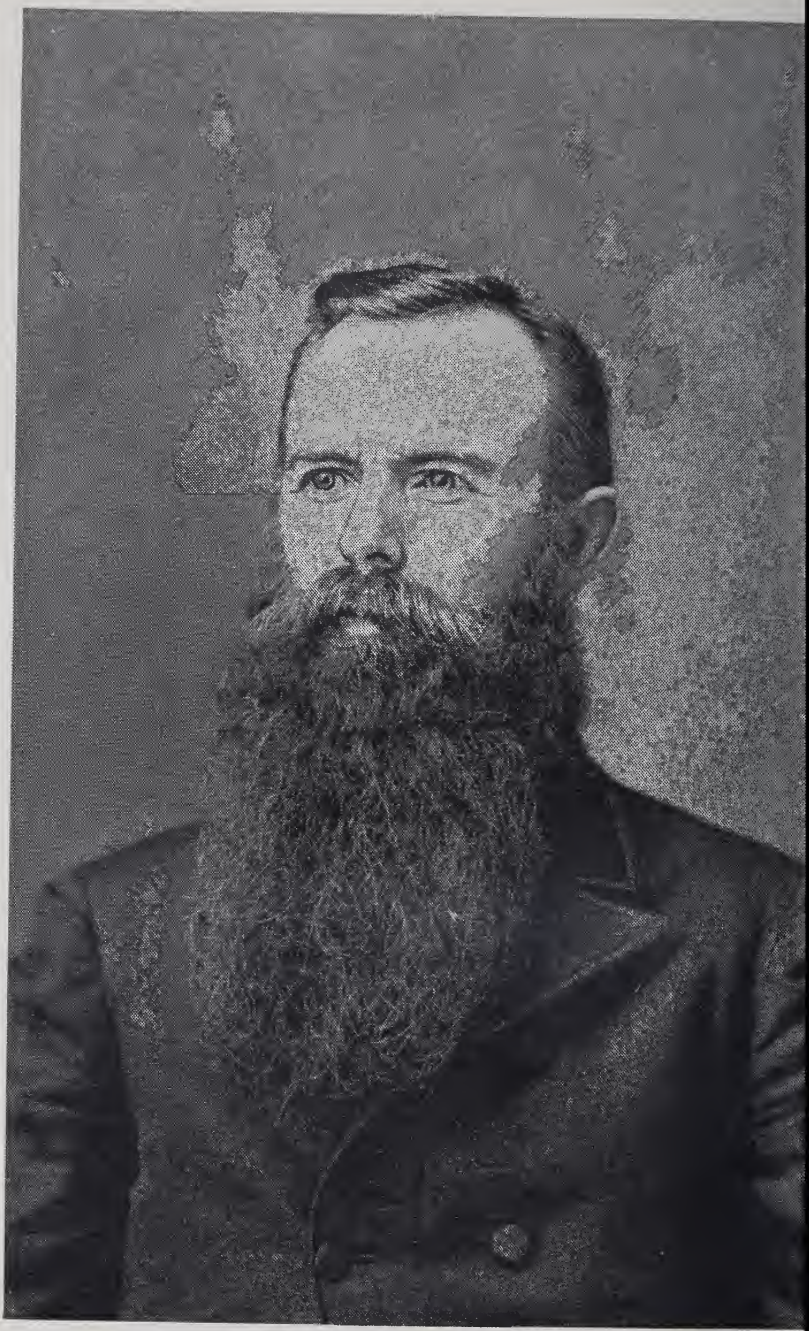

Rev. James Hobbs

METHODIST

STANDARD HOLINESS GEMS

WITH MANY ADDITIONAL ARTICLES,

ORIGINAL AND SELECTED;

INCLUDING ALSO

OLD AND NEW TESTAMENT CONSPECTUS OF HOLINESS.

BY

REV. JAMES HOBBS,

Of the Southern Illinois Conference Methodist Episcopal Church; Author of "Little Preacher," "Open Secret —Mists of Masonic Mysteries," and "Bible Holiness Keepsake."

"WHAT THING SOEVER I COMMAND YOU, OBSERVE TO DO IT: THOU SHALT NOT ADD THERETO, NOR DIMINISH FROM IT."—*Deut.* xii: 32.

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PREFATORY NOTE.

ALL will freely admit that Solomon spake truly when he said: "Of making many books there is no end." A book with no laudable or commendable reason for existence, or mission to perform, is simply imposed on the reading public. And as "much study is a weariness of the flesh," and as there is already a superabundance of poisonous and trashy, injurious and profitless reading matter, no person has, or ever will have, a moral right to spread over these lands aught that is not purifying and elevating in its character, nature, and design. The purpose of this book of GEMS is to do good, by embodying in a small compass, proofs abundant and strong to the Christian world generally, that holiness, entire and complete deliverance from all sin, comes to all of God's children, both as an immediate duty and as a present and glorious privilege; and to the Methodist people specifically as individuals and as a Church, that this is their own peculiarly chosen and cherished doctrine. It has been well said, by one who could say it well, that: "If Methodists give up this doctrine and experience, or suffer such to become a dead letter, they are a fallen people. It is this that inflames zeal, diffuses life, rouses to action,

prompts to perseverance, and urges the soul forward to every holy exercise and every useful work. HOLINESS IS THE MAIN CORD THAT BINDS US TOGETHER."

True Holiness affords the best possible vantage-ground for the soul and a position of the greatest security this side of the glory world. True Holiness begins in the soul the moment of conversion; and the reason so few in the professed Christian life are caring and looking after and obtaining this precious boon from God, is that they have become dull of hearing, satisfied with their worldly conformity, and notwithstanding they are still holding on to their profession and church membership, they are living, contentedly living, and blindly, too, below the standard where sanctification or true holiness begins, *i. e.*, below true conversion. O let us diligently look into God's word and our standards, and amend from this very hour. God bless the reader! Amen. Farewell.

JAMES HOBBS.

METHODIST STANDARD HOLINESS GEMS.

PART I.

Our first class of Gems is selected from our Book of Discipline, and are as follows:

(*From the Episcopal Address, page 3.*)

DEARLY BELOVED BRETHREN: We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it; and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people." These are the words of John and Charles Wesley.

(*From same Address, page 4.*)

We believe that God's design in raising up the Methodist Episcopal Church in

America, was to reform the continent and spread Scriptural Holiness over these lands.

Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.—*Rules for Preachers. Paragraph 110.*

Observe, it is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.—*Rules for Preachers. Paragraph 119.*

The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law, as well as His Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward

and outward holiness in all its branches.—*Manner of Preaching. Paragraph 138.*

Other reasons may concur, but the chief reason that the people under our care are not better, is, because we are not more knowing and more holy. Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.—*Manner of Preachers' Lives. Paragraph 150.*

In receiving a Preacher at the Conference into Full Connection, after solemn

fasting and prayer, every person proposed shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?

—*Receiving Preachers into Conference. Paragraph 157.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech Thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. Amen.—*Baptism. Paragraph 402.*

The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to His Church for the promotion of holiness.—*Reception of Members into the Church. Paragraph 403.*

Among its Privileges are peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith.—*Reception of Members into the Church. Paragraph 403.*

Collect.—Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ our Lord. Amen.—*Used in administration of The Lord's Supper. Paragraph 404.*

Our Church ardently prays for Christian Perfection or perfect love in this life, in the well-known Collect in the Communion service: "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Jesus Christ our Lord." Here we see: (1) The nature of Christian perfection: it is perfect love. (2) The seat of this perfect love: a heart cleansed in its own thoughts. (3) The blessed effect of it: a worthy magnifying of God's holy name. (4) Its author, God, of whom the blessing is asked. (5) The immediate agent of it: His holy spirit. And (6) and lastly, the gracious procurer of it: our Lord Jesus Christ.—*John Fletcher.*

PART II.

Our second class of Gems is from the authorized Catechism of our Church, Number One. From Question 57 to 61.

57. What is sanctification?

Sanctification is that act of Divine grace whereby we are made holy.—1 Thess. v : 23; Eph. i : 4; Col. i : 22; Heb. xiii : 12.

58. May every believer be wholly sanctified in this life?

Yes; God's command is, "Be ye holy, for I am holy;" and His promise is, that "if we confess our sins," He will "cleanse us from all unrighteousness."—1 Peter i : 16; 1 Thess. iv : 3; 1 John i : 9.

59. What is implied in being a perfect Christian, or in being wholly sanctified?

Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.

60. Is it possible for a justified or a sanctified Christian to fall from grace and perish?

It is; for even the Apostle Paul feared

lest, after having preached to others, he himself should be a castaway.—1 Cor. ix: 27.

61. How shall we guard against the danger of falling from grace?

By watchfulness, prayer, and a life of faith in the Son of God.

PART III.

Our third class of material comes from our latest Regular Standard Church Hymnal.

Thirsting for perfect love.

1 I THIRST, thou wounded Lamb of God,
To wash me in thy cleansing blood;
To dwell within thy wounds; then pain
Is sweet, and life or death is gain.

2 Take my poor heart, and let it be
Forever closed to all but thee:
Seal thou my breast, and let me wear
That pledge of love forever there.

5 How can it be, thou heavenly King,
That thou shouldst us to glory bring?
Make slaves the partners of thy throne,
Decked with a never-fading crown?

6 Hence our hearts melt, our eyes o'erflow,
Our words are lost, nor will we know,
Nor will we think of aught beside,
"My Lord, my Love is crucified."

TR. BY J. WESLEY. *Hymn 461—1, 2, 5 and 6 v.*

Dedication to God.

1 MY soul and all its powers
Thine, wholly thine, shall be;
All, all my happy hours
I consecrate to thee:

Me to thine image now restore,
And I shall praise thee evermore.

2 Long as I live beneath,
To thee O let me live;
To thee my every breath
In thanks and praises give:
Whate'er I have, whate'er I am,
Shall magnify my Maker's name.

3 I wait thy will to do,
As angels do in heaven;
In Christ a creature new,
Most graciously forgiven;
I wait thy perfect will to prove,
All sanctified by spotless love.

Hymn 472.

Self-consecration.

1 Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

2 Thy ransomed servant, I
Restore to thee thine own;
And from this moment live or die
To serve my God alone.

Hymn 473.

A living sacrifice.

O God, what offering shall I give
To thee, the Lord of earth and skies?
My spirit, soul, and flesh receive,
A holy, living sacrifice:

Small as it is, 'tis all my store;
More shouldst thou have if I had more.

Hymn 474—1st v.

The law of love.

1 The thing my God doth hate
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew:

2 My soul shall then, like thine,
Abhor the thing unclean,
And, sanctified by love divine,
Forever cease from sin.

Hymn 482—1st and 2d v.

Cut short the work in righteousness.

1 Saviour of the sin-sick soul,
Give me faith to make me whole;
Finish thy great work of grace;
Cut it short in righteousness.

2 Speak the second time, "Be clean!"
Take away my inbred sin;
Every stumbling-block remove;
Cast it out by perfect love.

Hymn 486—1st and 2d v.

Following the Saviour.

1 O thou, to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for thee;
O burst these bonds, and set it free.

2 Wash out its stains, refine its dross,
Nail my affections to the cross;
Hallow each thought; let all within
Be clean, as thou, my Lord, art clean.

Hymn 496—1st and 2d v.

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2 The seed of sin's disease,
Spirit of health, remove,
Spirit of finished holiness,
Spirit of perfect love.

Hymn 502—2d v.

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2 Come, then, for Jesus' sake,
And bid my heart be clean;
An end of all my troubles make,
An end of all my sin.

3 I cannot wash my heart,
But by believing thee,
And waiting for thy blood to impart
The spotless purity.

Hymn 503— 2d and 3d v.

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3 I rest upon thy word;
The promise is for me;
My succor and salvation, Lord,
Shall surely come from thee:
But let me still abide,
Nor from my hope remove,
Till thou my patient spirit guide
Into thy perfect love.

Hymn 506—3d v.

1 LORD, I believe a rest remains
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone:

2 A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

3 O that I now the rest might know,
Believe, and enter in!
Now, Saviour, now the power bestow,
And let me cease from sin.

Hymn 513.

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1 O JESUS, at thy feet we wait,
Till thou shalt bid us rise,
Restored to our unsinning state,
To love's sweet paradise.

2 Saviour from sin, we thee receive,
From all indwelling sin;
Thy blood, we steadfastly believe,
Shall make us throughly clean.

3 Since thou wouldst have us free from sin,
And pure as those above,
Make haste to bring thy nature in,
And perfect us in love.

4 The counsel of thy love fulfill:
Come quickly, gracious Lord!
Be it according to thy will,
According to thy word.

5 O that the perfect grace were given,
Thy love diffused abroad!
O that our hearts were all a heaven,
Forever filled with God!

Hymn 514.

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1 O JOYFUL sound of gospel grace!
Christ shall in me appear;
I, even I, shall see his face,
I shall be holy here.

2 The glorious crown of righteousness
To me reached out I view:
Conqueror through him, I soon shall seize,
And wear it as my due.

3 The promised land, from Pisgah's top,
I now exult to see:
My hope is full, O glorious hope!
Of immortality.

4 With me, I know, I feel thou art;
But this cannot suffice,
Unless thou plantest in my heart
A constant paradise.

5 Come, O my God, thyself reveal,
Fill all this mighty void:
Thou only canst my spirit fill;
Come, O my God, my God!

Hymn 515.

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1 LET worldly minds the world pursue;
It has no charms for me:
Once I admired its trifles too,
But grace hath set me free.

2 Its pleasures can no longer please,
Nor happiness afford:
Far from my heart be joys like these,
Now I have seen the Lord.

3 As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.

4 Creatures no more divide my choice;
I bid them all depart:
His name, his love, his gracious voice,
Have fixed my roving heart.

Hymn 516.

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1 JESUS, thine all-victorious love
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fixed in God.

2 O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!

3 O that it now from heaven might fall,
And all my sin consume!
Come, Holy Ghost, for thee I call;
Spirit of burning, come!

4 Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

5 My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.

Hymn 518.

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5 SCATTER the last remains of sin,
And seal me thine abode ;
O make me glorious all within,
A temple built of God!

Hymn 519—5th v.

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1 O FOR a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me!

2 A heart resigned, submissive, meek,
My great Reedemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3 O for a lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From him that dwells within!

4 A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

5 Thy nature, gracious Lord, impart;
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of Love.

Hymn 521.

2 I WANT thy life, thy purity,
Thy righteousness, brought in:
I ask, desire, and trust in thee
To be redeemed from sin.

3 Saviour, to thee my soul looks up,
My present Saviour thou!
In all the confidence of hope,
I claim the blessing now.

4 'Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

Hymn 522—2d, 3d, and 4th v.

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1 GOD of eternal truth and grace,
Thy faithful promise seal;
Thy word, thy oath, to Abrah'm's race,
In me, O Lord, fulfill.

2 That mighty faith on me bestow,
Which cannot ask in vain,
Which holds, and will not let thee go,
Till I my suit obtain:

3 Till thou into my soul inspire
The perfect love unknown;
And tell my infinite desire,
"Whate'er thou wilt, be done."

4 But is it possible that I
Should live, and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power.

5 On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love.

Hymn 523.

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4 Now let me gain perfection's height;
Now let me into nothing fall,
As less than nothing in thy sight,
And feel that Christ is all in all.

Hymn 525—4th v.

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1 He wills that I should holy be:
That holiness I long to feel;
That full divine conformity
To all my Saviour's righteous will.

2 See, Lord, the travail of thy soul
Accomplished in the change of mine;
And plunge me, every whit made whole,
In all the depths of love divine.

3 On thee, O God, my soul is stayed,
And waits to prove thine utmost will;
The promise by thy mercy made,
Thou canst, thou wilt, in me fulfill.

4 No more I stagger at thy power,
Or doubt thy truth, which cannot move:
Hasten the long-expected hour,
And bless me with thy perfect love.

Hymn 529.

1 O God, most merciful and true,
Thy nature to my soul impart ;
'Stablish with me the covenant new,
And stamp thine image on my heart.

2 To real holiness restored,
O let me gain my Saviour's mind ;
And in the knowledge of my Lord,
Fullness of life eternal find.

Hymn 531—1st and 2d v.

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1 What ! never speak one evil word,
Or rash, or idle, or unkind !
O how shall I, most gracious Lord,
This mark of true perfection find ?

2 Thy sinless mind in me reveal ;
Thy Spirit's plenitude impart ;
And all my spotless life shall tell
The abundance of a loving heart.

Hymn 532—1st and 2d v.

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1 Forever here my rest shall be,
Close to thy bleeding side ;
This all my hope, and all my plea,
"For me the Saviour died."

2 My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood,
And cleanse and keep me clean.

3 Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

4 The atonement of thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love.

Hymn 533.

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1 I ASK the gift of righteousness,
The sin-subduing power;
Power to believe, and go in peace,
And never grieve thee more.

2 I ask the blood-bought pardon sealed,
The liberty from sin,
The grace infused, the love revealed,
The kingdom fixed within.

3 Thou hear'st me for salvation pray;
Thou seest my heart's desire;
Made ready in thy powerful day,
Thy fullness I require.

4 My restless soul cries out, oppressed,
Impatient to be freed;
Nor can I, Lord, nor will I rest,
Till I am saved indeed.

5 Thou canst, thou wilt, I dare believe,
So arm me with thy power,
That I to sin may never cleave,
May never feel it more.

Hymn 535.

1 My God, I know, I feel thee mine,
And will not quit my claim,
Till all I have is lost in thine,
And all renewed I am.

2 I hold thee with a trembling hand,
And will not let thee go,
Till steadfastly by faith I stand,
And all thy goodness know.

3 Love only can the conquest win,
The strength of sin subdue:
Come, O my Saviour, cast out sin,
And form my soul anew.

4 No longer then my heart shall mourn,
While, sanctified by grace,
I only for thy glory burn,
And always see thy face.

Hymn 536.

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1 What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.

2 I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.

3 When Jesus makes my heart his home,
My sin shall all depart;
And, lo! he saith, "I quickly come,
To fill and rule thy heart."

4 Be it according to thy word ;
Redeem me from all sin ;
My heart would now receive thee, Lord ;
Come in, my Lord, come in !

Hymn 539.

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1 O GLORIOUS hope of perfect love !
It lifts me up to things above ;
It bears on eagle's wings ;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.

2 Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

3 A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest ;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
And everlasting rest.

4 O that I might at once go up ;
No more on this side Jordan stop,
But now the land possess ;
This moment end my legal years,
Sorrows and sins, and doubts and fears,
A howling wilderness !

Hymn 542.

1 Help, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day ;
The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray.

2 My soul with thy whole armor arm ;
In each approach of sin alarm,
And show the danger near :
Surround, sustain, and strengthen me,
And fill with godly jealousy
And sanctifying fear.

3 Whene'er my careless hands hang down,
O let me see thy gathering frown,
And feel thy warning eye ;
And, starting, cry, from ruin's brink,
"Save, Jesus, or I yield, I sink ;
O save me, or I die."

4 If near the pit I rashly stray,
Before I wholly fall away,
The keen conviction dart ;
Recall me by that pitying look,
That kind, upbraiding glance, which broke
Unfaithful Peter's heart.

5 In me thine utmost mercy show,
And make me like thyself below,
Unblamable in grace ;
Ready prepared and fitted here,
By perfect holiness, to appear
Before thy glorious face.

Hymn 543.

2 Me with that restless thirst inspire,
That sacred, infinite desire,
And feast my hungry heart ;
Less than thyself cannot suffice ;
My soul for all thy fullness cries,
For all thou hast and art.

3 Jesus, the crowning grace impart ;
Bless me with purity of heart,
That, now beholding thee,
I soon may view thy open face,
On all thy glorious beauties gaze,
And God forever see.

Hymn 545—2d and 3d v.

PART IV.

The fourth part of our present volume is made up from many and various sources, embracing the teachings of true, and Simon pure, Methodist Standard writers and speakers. There are also other sparkling gems, from persons besides the above, both living and dead, and gems both in prose and poetry.

Perfect Love happifies the soul exceedingly.—*I. G.*

Perfect Love places Jesus at the head of all our affairs.—*I. G.*

Perfect Love disarms Satan entirely. —*I. G.*

Perfect Love gives easy victory over all temptation.—*I. G.*

Perfect Love is death to vacillation. —*I. G.*

Perfect Love concentrates our purposes, every one.—*I. G.*

Perfect Love makes the Lord's will our pleasure.—*I. G.*

Perfect Love positively and emphatically caps the climax of human redemption on earth, and gives us a heaven even here. Why not have it?—*I. G.*

Purity.—"The pure in heart" are those whose hearts God hath purified even as He is pure; who are purified through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of the flesh and spirit, have perfected holiness in the fear of God." They are, through the power of His grace, purified from pride by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and to enjoy God, and to know and love Him more and more: so that now they love the Lord their God, with all their heart, soul, mind, and strength, *and their neighbor as themselves.—J. Wesley.*

Holy Courage.—Holy courage characterizes every true life. The possessor of this

life looks at the right and says, "With God's help I will do it." He never for a moment asks himself the question, "Will it affect my material interests?" but only, "Is it right?" If the reply to this question is "Yes," he moves right on in the sacred path of duty, though it leads through a "burning fiery furnace," or a lion's den. The frowns of friends, or the threats of foes, move him not. His position is taken, and from it he will not be driven. When he approaches the portals of the tomb he exclaims, "I have fought a good fight," and when all that is mortal of him is lowered into the grave, the very remembrance of his heroism calls forth the words, "There he lies who never feared the face of man." —*Selected.*

When the Holy Spirit is communicated to the Church, we must not imagine that we shall be other than ourselves, enlarged, ennobled, and developed. The Spirit will not merge our individuality in a common monotony. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate, so that your identity will not be lost, but will be carried up to

its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be a development of latent faculties, slumbering powers, the existence of which has never been suspected by our dearest friends. "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things have become new." Look for surprises in the Church when the Holy Ghost falls upon it; dumb men will speak, ineloquent men will attract and fascinate by the sublimity of their new discourse; timid men will put on the lion, and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord's altar to help in the Lord's service.—*Joseph Parker.*

Are you saved from sin? "His name shall be Jesus, for He shall save His people from their sins." Are you saved from worldliness? Are you saved from swearing? Are you saved from cheating? Are you saved from Sabbath-breaking? Are you saved from Sabbath-visiting? Hating

your brother? Breaking promises? Are you saved from pride? Are you saved from backbiting and speaking evil of your neighbors? Are you saved from anger? Are you saved from covetousness? Are you saved from worldly conformity, following the fashions, etc.? Are you saved from opposing the doctrine of sanctification? Lord, search our hearts and make us to know if we are saved this moment from all sin.—*Selected.*

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree,

they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

The Church.—Thousands of her members cast a momentary glance at their own hearts, and are flattered by the view, seeing nothing but virtue, where pride, avarice, envy, lust, and revenge have their undisturbed habitation. There are dangers before them, dangers in their worldly prosperity, but they think it the best of fortune; danger in their levity, but they think it only innocent joy; danger in their splendor of dress and equipage, but they think it only decency and good taste; danger in their sumptuous entertainments, and fashionable amusements, but they regard them as essential modes of refinement. What is it to the Church that there are more than six hundred millions of deathless souls unaware of the revelation that God has made to man, of the bright glories of the heavenly world, or the

horrors of an endless hell ?—*Jesse T. Peck, late Bishop.*

True repentance is this: I know sin to be wrong, ruinous to my soul, and an evil in God's sight; by the help and grace of God, and trusting in His mercy through Christ for pardon, I will forsake sin in all the future. The amount of grief felt in view of sin, be it more or less, is a matter of secondary consequence and importance. The great thing is to turn from it, with a full purpose of heart to cleave to the Lord. And yet there must be a sense of the enormity and sinfulness of sin, and of its ill desert, and this must be personal, and not only general, before there can or will be a genuine repentance, or turning away from sin.—*Sel.*

My Wisdom and my Guide,
My Counselor thou art:
O never let me leave thy side,
Or from thy paths depart.

Let me thy witness live,
When sin is all destroyed;
And then my spotless soul receive,
And take me home to God.

Charles Wesley.

Nothing so conserves revival fruits and efficiency as a work of holiness carried on parallel with the awakening or supplementary to it. It is what hardening is to the steel; what ballast is to the ship; what the striking of roots deep in the earth is to the tree. A revival will have permanence just in the measure that there is blended with it a work of entire sanctification. The great revivals of the past will abide in their results and power just so far as they have been pervaded by the spirit of holiness.—*Rev. S. A. Keen.*

Rock of Ages.

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Augustus M. Toplady.

He wills that I should holy be;
What can withstand his will?
The counsel of his grace in me
He surely shall fulfill.

C. Wesley.

Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

C. Wesley.

My Saviour, on the word of truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give.
I look for many a lesser light
About my path to shine;
But chiefly long to walk with thee,
And only trust in thine.

Thou knowest that I am not blest
As thou wouldst have me be,
Till all the peace and joy of faith
Possess my soul in thee;
And still I seek, 'mid many fears,
With yearnings unexpressed,
The comfort of thy strengthening love,
Thy soothing, settling rest.

It is not as thou wilt with me,
Till, humbled in the dust,
I know no place in all my heart
Wherein to put my trust:

Until I find, O Lord, in thee,
The Lowly and the Meek,
The fullness which thy own redeemed
Go nowhere else to seek.

Anna L. Waring.

It has been said: "I can't understand how a person can enjoy religion and use tobacco." But can't you see how a person can enjoy his tobacco, and use his religion just a little?—*Pentecost.*

Holiness is the same in quality, whether in God, angels, or saints.

Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, formality, slavery, etc. Make no hobby of any one thing in particular, but of symmetrical holiness in general. Follow the Bible; it has no hobby but holiness. —*Ex.*

Says one: "I do not believe in talking so much about holiness." "Perhaps if you had it you would believe differently," say I.

Why do You say so Much about Holiness?—We have several reasons, among them the following:

1. Because the Bible says so much about it.

2. Because religious people generally say so little about it.

3. Because it is imperatively commanded of God, and we are His witnesses to the whole truth.

4. Because it does so much for us now, here in this life.

5. Because of what it promises us in the life beyond.

6. Because it is the only preparation for life, work, death, heaven, and the fellowship of God and the saints in light.

7. Because we *love* to talk about it; we are full of it; and from the abundance of the heart the mouth speaketh.

8. Because it glorifies God and exalts Jesus, who shed His blood that we might be made holy.

9. Because it is our *occupation,* our business; for He hath called us with a holy calling.

10. Because we have a perfect right to; our King says: "Let the redeemed of the Lord say so."

Now, allow us to ask you one question. Why don't you say more about it?—*Pentecost.*

The doctrine of holiness is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records, but is repletely, abundantly, and explicitly embodied as a cardinal feature throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme from its alpha to its omega—from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system; the

truth to elucidate which the system exists. If God has spoken at all, it is to aid men to be holy. The wonder is that all do not see it; or rather, that any should rise up to question a truth so clear, so conspicuous, so glorious, and so full of comfort.—*Bishop Foster.*

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1 Lord Jesus, I long to be perfectly whole,
I want thee forever to live in my soul,
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

Cho.—Whiter than snow, yes, whiter than snow;
Now wash me, and I shall be whiter than snow.

2 Lord Jesus, look down from thy throne in the skies,
And help me to make the complete sacrifice;
I give up myself and whatever I know—
Now wash me, and I shall be whiter than snow.

3 Lord Jesus, for this I most humbly entreat;
I wait, blessed Lord, at thy crucified feet;
By faith, for my cleansing, I see thy blood flow—
Now wash me, and I shall be whiter than snow.

4 Lord Jesus, let nothing unholy remain;
Apply thine own blood and extract every stain;
To have this blest cleansing I all things forego;
Now wash me, and I shall be whiter than snow.

5 Lord Jesus, thou seest that I patiently wait;
Come now, and within me a new heart create;

To those who have sought thee thou never saidst no;
Now wash me, and I shall be whiter than snow.

Nicholson.

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1 Long my heart has sighed for thee;
Long has evil dwelt within;
Jesus sweetly speaks to me—
"*I will cleanse thee from all sin.*"
Cho.—I am trusting, Lord, in thee,
Blest Lamb of Calvary;
Humbly at thy cross I bow,
Jesus saves me, saves me now.

2 Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body, thine to be—
Wholly thine for evermore.

3 In thy promises I trust,
Now I feel the blood applied;
I am prostrate in the dust;
I with Christ am crucified.

4 Jesus comes! He fills my soul!
Perfected in him I am;
I am every whit made whole;—
Glory, glory to the Lamb!

Wm. McDonald.

Difference Between Justification and Sanctification.—1. The conviction is different. In conviction for justification we are under a load of guilt for sins committed,

under condemnation; but in conviction for sanctification it is more of a hungering after righteousness, a desire for something we have not, a longing for more of God in the heart.

2. There is a difference in the effect of outward sin on the soul. In justification there is an inward sympathy with it, which is a constant source of annoyance; while in sanctification there is an innate constant repelling from within, no sympathy, no affinity, but a spirit of opposition and reproof.

3. There is a difference in the employment of the soul. In justification the soul is longing for a better experience, more religion, deeper work of grace, etc. In sanctification the soul is always in a state of thanksgiving, and instead of always asking and seldom receiving, it is always receiving and always rejoicing and always grateful.

4. Difference in readiness to obey God's commands. In justification the soul is seldom ready, some hindrance in the way, and all manner of excuses. In sanctification, always ready, always willing, and always at it; yoke easy and burden light, no galling and chafing.

5. Difference in the warfare. In justification the warfare is mostly on the defensive, with many reverses, many ups and downs, many crooked paths and constant dread of defeat; while in sanctification the warfare is on the aggressive, with constant victories and conquests, ready for prison or death.

6. Difference in the growth. In justification there are so many reverses that one seldom gets out of sight of the starting-point, and the main growth is a growing desire to have a better experience; in which state God cannot reveal much to us; but in sanctification we go on from victory to victory, higher, deeper, and grander, knowing more and more of God, and of His will concerning us.

7. Justification is but the fitness for sanctification, while sanctification is the fitness for life, work, death, and heaven. —*Pentecost.*

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1 I AM saved, the Lord hath saved me,
Help me shout the glorious news!
I have tasted God's salvation,
And 'tis sweet as honeyed dews.

CHO.—Glory, glory, hallelujah!
I rejoice salvation came;
Glory, glory, hallelujah!
I am saved in Jesus' name.

2 Loud I sing my exultation,
Hoping it will reach the skies,
Keep, dear Lord, my soul forever
Under thy protecting eyes.

3 Free salvation! glad salvation!
Let us shout from pole to pole,
Until each diseased nation
Feels that God hath made it whole.

4 When at last the days are gathered
Into thy great judgment one,
May I find my name deep written
In the records of thy Son.

Mrs. S. L. Oberholtzer.

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1 I HEAR thy welcome voice
That calls me, Lord, to thee;
For cleansing in thy precious blood
That flowed on Calvary.

CHO.—I am coming, Lord!
Coming now to thee!
Wash me, cleanse me in the blood
That flowed on Calvary.

2 Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all and pure.

3 'Tis Jesus calls me on
To perfect faith and love;
To perfect hope, and peace, and trust
For earth and heaven above.

4 'Tis Jesus who confirms
The blessed work within,
By adding grace to welcomed grace,
Where reigned the power of sin.

5 And he the witness gives
To loyal hearts and free,
That every promise is fulfilled,
If faith but brings the plea.

L. Hartsough.

There is such a thing as perfection; for it is mentioned so often in Scripture.—*J. Wesley.*

It is later than justification; for justified persons are to "go on unto perfection."—*J. Wesley.* Reference, Heb. vi : 1.

It is not as late as death; for Paul speaks of living men that were perfect.—*J. W.* Reference, Phil. iii : 15. Also see Job i : 1; and Gen. vi : 9 and xvii : 1.

The persuasion that a Christian cannot live without committing sin, is nearly as

widespread in the church, as the shining of yonder sun. And yet every one must know that a sinner is not a Gospel penitent, and cannot be forgiven, till he stops committing sin, and grounds the arms of his rebellion, and sues for pardon. Does receiving the grace of pardon, then, license him to go on in sin after that, or make him less able to refrain from it? To say yes to either part of this question would be enormous, monstrous, portentous, amazing, blindness, and astonishing, extraordinary, and egregious folly.—*Original.*

FAITH, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities
And says it shall be done.

C. Wesley.

Acquire the habit of living by the minute. Take care of this moment now while you have it, the next when it comes, and you will not then neglect any. You can live this minute without sin! Is it not so? Do it then. Never mind what is before you. Do not sin now. When each successive minute comes, do likewise. If you will do this—if you will observe this

simple rule, you will not fail, you will not sin at all. Days are made up of minutes; if each one is sinless the day will be so. Now try this. Nothing is easier, nothing is wiser. Live by the minute. Carry on your business, trade, labor, study, and plan for the future, by the minute. Trust in God now; do God's will now; do not offend God now.—*Bishop Foster.*

The way for a true convert to reach entire cleansing, purity, holiness, or sanctification, is a plain way. Do you clearly see, and deeply feel, your inbred sin and your consequent need of entire holiness? Then the want is not here. Are you willing and anxious and resolved to obtain it? Then the want is not here. Do you give up all,—consecrate all,—devote all,—self, family, property, reputation, time, talents, everything to God; to be His, to be ordered and controlled by Him, used for Him, used at His bidding, enjoyed in Him, and never to be withheld, or taken back from Him again? Then the want is not here. Do you believe He is able to sanctify you? Then the want is not here. Do you believe He is willing? Then the want is not

here. Do you believe He has promised it? Then the want is not here. Do you believe He is able and willing and has promised to do it now, if you trust Him for it now? Then the want is not here. Can you trust Him to do it for you in the present tense? Then if you can, and do, so trust Him, quicker than we can finish this sentence, the work will be done.—*Bishop Foster.*

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1 O YE lovers of the kingdom
Of your suffering, risen Lord,
Be zealous for his glory
Just according to his word.

2 He hath called you his co-workers,
And his business calls for haste,
For there's many a sheaf ungathered,
And many a field lies waste.

3 'Tis not the outer serving
He delights so much to see;
He would have you truly loyal,
Whate'er the errand be.

4 He would have you bold and steadfast,
Armed with his wondrous might;
So the giant host of aliens
Shall all be put to flight.

Abbie Mills.

A world of sinners lost may have the glorious seal of forgiveness stamped upon

their hearts, and each one who has tasted that the Lord is good may have a clean heart, and walk all the way to heaven in the highway of holiness.—*Abbie Mills.*

The first thing a Christian who is troubled with inclination to evil should do, is to inquire whether there be not provision made to deliver him from these wrong tendencies.—*Sheridan Baker.*

It is the doctrine of the Bible and of the Church, as formulated in her Standards, that sanctification is after regeneration in the Divine arrangement.—*W. Jones.*

God's order of salvation is pardon, regeneration, and sanctification. These terms do not all mean the same thing. They are not interchangeable. Each one describes a distinct act of God. By the first, man's legal relation is changed; by the second, new life is imparted; and by the third the entire essence of the soul receives the impress of the Divine nature; and all three are essential to complete salvation.—*W. Jones, St. L. C.*

Pardon of all past offenses is the grace of justification.—*Original.*

Impartation of the life of God to a pardoned soul, which was before dead in trespasses and sins, and the washing away of the guilty stains, is regeneration.—*Original.*

THERE is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

W. Cowper.

Sanctification is not the adding of something to the soul; but it is an eradication, or elimination, from the soul of that inbeing principle of sin, or depravity, inherited from fallen Adam. It is so far from being an addition that it is a subtraction. But it is preparatory to two mighty additions: namely, a filling stream of Divine love in the heart at once, and a more blessed growth in grace afterwards, as long as the soul is faithful to the grace given.—*Original.*

1 Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with thy hallowed presence,
Come, O come, and fill me now.
Cho.—Fill me now, fill me now;
Jesus come, and fill me now;
Fill me with thy hallowed presence,
Come, O come, and fill me now.

2 Cleanse and comfort, bless and save me,
Bathe, O bathe, my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now.
Cho.—Filling now, filling now,
Jesus comes and fills me now;
Fills me with his hallowed presence,
Jesus comes and fills me now.

E. H. Stokes.

It is God's unalterable decree to exclude those who live and die under the defilement of sin from the sight of Himself in the celestial world, for which their unholy tempers and vile affections render them altogether unfit. Only the pure in heart shall or can see God. We must be like Him if we would see Him as He is.—*Joseph Benson. Comment on Heb. xii : 14.*

Comment on 1 Thess. v : 23.—That is, may He complete the work of purification

begun in your regeneration, cleansing you from all filthiness of the flesh and spirit, stamping you with His whole image, rendering you glorious, without spot or wrinkle or any such thing, that ye may be holy and without blemish.—*Joseph Benson*.

From every view of the subject, it appears that the blessing of a clean heart, and the happiness consequent on it, may be obtained in this life, because here, not in the future world, are we to be saved. Whenever, therefore, such blessings are offered, they may be received; but all the graces and blessings of the Gospel are offered at all times, and when they are offered they may be received. Every sinner is exhorted to turn from the evil of his way, to repent of sin, and supplicate the throne of grace for pardon. In the same moment in which he is commanded to turn, in that moment he may and should return. He does not receive the exhortation to repentance today that he may become a penitent at some future time. Every penitent is exhorted to believe on the Lord Jesus, that he may receive remission of sins:—he does not, he cannot understand that the bless-

ing thus promised is not to be received to-day, but at some future time. In like manner, to every believer the clean heart and the right spirit are offered in the present moment, that they may in that moment be received. For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we cannot do this till He cleanse our hearts, consequently He is ready to do it this moment, because He wills that we should in this moment love Him. Therefore we may justly say, "Now is the accepted time, now is the day of salvation." He who in the beginning caused light in a moment to shine out of darkness, can in a moment shine into our hearts, and give us to see the light of His glory in the face of Jesus Christ. This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.—*Adam Clarke.*

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1. To be sanctified is to be renewed in all the image of God, "in righteousness and true holiness." 2. Being a perfect

Christian implies loving God with all the heart, soul, mind, and strength, and our neighbor as ourself. 3. Undoubtedly, this implies that all inward sin is taken away. 4. Sanctification begins in the moment a man is justified. 5. Complete sanctification is not ordinarily reached till a little before death by those who expect it no sooner. 6. But believers may expect it sooner, for they can reach it to-day.—*J. Wesley.*

That a distinction exists between regeneration and entire or perfect holiness, will be generally allowed. Regeneration is received with justification, but the Apostles, in addressing the body of believers in the churches, set before them, in both their prayers and exhortations, a still higher degree of deliverance from sin. Two passages only need be cited to prove this: 1 Thess. v : 23, and 2 Cor. vii : 1. In both of these, deliverance from sin is the subject spoken of, and they go to the extent of the entire sanctification of the whole being.—*Richard Watson.*

The attainableness of such a state is not so much a matter of debate among Chris-

tians, as the time when we are authorized to expect it. For as it is an axiom of Christian doctrine that, "without holiness no man shall see the Lord," and it is equally clear that if we would be "found of Him in peace" we must be found "without spot and blameless," and if the Church is to be presented by Christ to the Father "without fault," then, unless we admit the doctrine of purgatory, or some intermediate purifying institution, we must conclude that the entire sanctification of the soul, and its complete renewal in holiness, must take place in this world.—*Richard Watson.*

Our blessed Lord appears to have these words pointedly in view, "Ye shall be perfect, as your Father who is in heaven is perfect," Matt. v : 48. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation, but it has also a positive part; to be made perfect—to be perfect as our Father who is in heaven is perfect—to be filled with the fullness of God, to have Christ dwelling continually in the heart by

faith, and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which man fell; for he broke the command of God. And this is the state into which every human soul must be raised who would dwell with God in glory; for Christ was incarnated and died to put away sin by the sacrifice of Himself. What a glorious privilege! And who can doubt the possibility of its attainment who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies!—*Adam Clarke.*

The perfection of the Gospel system is not that it makes allowances for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it.—*Adam Clarke.*

However inveterate the disease of sin may be, the grace of the Lord Jesus can fully cure it.—*Adam Clarke.*

Original corruption and actual sin.

1 Lord, we are vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race and taints us all.

2 Soon as we draw our infant breath
The seeds of sin grow up for death;
Thy law demands a perfect heart,
But we're defiled in every part.

Isaac Watts.

How sad our state by nature is,
Our sin, how deep it stains!

Isaac Watts.

But there's a voice of sovereign grace
Sounds from the sacred word:
Ho! ye despairing sinners, come,
And trust a faithful Lord.

Isaac Watts.

"Having eyes, they see not."

1 An aged man of fourscore years
Was met by me, not long ago:
Both poor and weak, and full of fears,
He sees no one on earth below.

2 With staff in hand and body bent,
He moved from place to place about,
But scarcely knowing where he went,
For natural eye-sight had gone out.

3 Other men I've met in time,
Much worn with years, and cares, and toil,
Who might have made their lives sublime,
And going hence, have borne much spoil.

4 Assured they were they must depart,
But knew not where their home would be;
They knew not who possessed their heart,
Or if the joys of heaven they'd see.

5 They said no one could know the place
Their spirit's future home would be;
They hoped they'd see the Father's face,
But God might say, "Depart from me."

6 Two natural eyes they did possess,
But still were blind, and blindly led,
As members of the Church, O yes!
They, living, were as good as dead.

7 Blind to the fact that they could know,
While passing through this earthly life,
Their souls would sure to glory go
When time would end, and earthly strife.

8 They knew not that it was their high
And blessed privilege to know
The state their soul was in, and cry:
"At death, to deathless joys I'll go."

God's own.

9 But God hath said within his word,
Mine they shall be who love and fear,
Whose hearts are faithful to their Lord,
May even now "be of good cheer."

10 When I to earth shall come for them,
To make my blessed jewels up,
Each shall be spared a priceless gem,
And drink salvation's flowing cup.

11 As man his son, who serves him well,
Tenderly cares for him in time,
So God assures that we shall dwell
With him in endless joy sublime.

12 We know, says John, that we have passed
From death to life on earth below,
Because we love the brethren dear,
And God this blessed truth doth show.

13 We know, says Paul, if we should die,
We have a house not made with hands;
Of God, the building stands on high,
Eternally in heaven it stands.

14 Our glorious home, from mountain top,
We now with joy exult to see,
Our hope is full, most glorious hope,
Of happy immortality.

15 This witness get, poor soul, to know
That all your sins are now forgiven,
This holy joy he'll then bestow,
And yours shall be the joys of heaven.

Original.

Will He Find Faith?—"When the Son of Man shall come, will He find faith on the earth?"

This is a Bible question: it claims the attention of all. We know not the time of His coming. If He should come soon, without a great change, from present appearances, the article of true Christian faith would assuredly be scarce. But if the Saviour would be satisfied to find other things in great abundance as substitutes for faith, then He would find them without fail. Plenty of professors, backsliders, hypocrites, and infidels. Plenty of beer, whisky, rum, and gin; plenty of buyers, sellers, and drinkers. Plenty of saloons, circuses, dances, and beer gardens; plenty of Sabbath picnics, euchre parties, and fandangoes; plenty of festivals, fairs, and church sprees; plenty of gambling, drinking, frolicking, and Sabbath desecration; plenty of pride, arrogance, and aristocracy; plenty of brains, idiots, and weak-minded and Gallio-like persons, who don't really care for what is good, but are easily led into anything that is stirring, vain, wicked, and foolish; who can look on shameful pictures above the

sidewalks and inside the show tents without a single blush of their modesty. Fathers, mothers, and children, from the city full and the country more sparse, they flow together, they enter the mighty throng, and march along together, keeping step with the music of the wrong. They sing! Ah, yes! how they sing, "Keep to the right, boys." But they, with their teachers, and preachers, and pastors, and priests, and church members, regardless of God and pure religion, keep traveling to the wrong. There is plenty of all this.

O, blessed, immaculate Lamb of God! how will all this do to meet Thy Divine gaze, when, with eyes of flame, Thou comest again to look for the faith of saints, and to judge the quick and dead, both small and great, and when Thou, O loving Jesus, wilt but scarcely find either faith or saints!

"It is time for Thee, O Lord, to work." It will take more earthquakes, and harder earthquakes, and red-hot thunder-bolts and storms and tempests and cyclones and hailstones and devastating winds, to tear the

bands off their eyes, so that they may see and be saved.—*Original.*

"O God, hasten and send a mighty storm of the Holy Ghost, before Thou sendest the destructive storm of Thy wrath."—*G. D. Watson.*

True Holiness.—Holiness is just now attracting more attention in the Church and the world, than at any previous time since the days of primitive Christianity; or at least, we may safely say, since the days of the mighty Wesleys. There are many errors in the Church respecting real Bible holiness; but the greatest one we have ever been able to discover is, the neglect of Christians in general to press after it with all their power, or to inquire diligently for the truth concerning it, "as it is in Jesus."

O that there was more real heartfelt "groaning after it;" more real hungering and thirsting after it; more pressing toward this mark of our high calling in Christ: and then there would be so many more "filled," yes, really "filled" with it —so much more matter of fact reaching

it. And then, again, there would be heard in the class meetings, as in former days, the clear, sweet, outspoken, happy, joyful, deep experiences of souls anointed with fresh oil for every occasion.

There are many objections made to entire holiness, but in the very nature of the case there can be no true argument against it. It stands as sure and secure as the eternal rock of truth itself. For God to require less than this of us, would not be at all like Himself. For Him to not be able to impart it to us, on His own framed conditions, would be still less like Him. Jer. xxxii : 17, 27. To be unwilling to bestow it at the earliest possible moment, would be less like God than ever ; for we bring more glory to His name and more souls to His blessed fold then, than under any other circumstances in this life.

The Israelites needed but a short time (properly used) to go from Egypt to Canaan, compared with their forty years' wandering in the wilderness. Just so now, hundreds of thousands of Christians ought to go up within a month from true conversion to possess the land of perfect love, for they are well able, if they only have clear instruc-

tions, and willing, faithful hearts.—*Original.*

Many talk much, and indeed well, of what Christ has done for us; but how little is spoken of what He is to do in us! and yet all that He has done for us, is in reference to what He is to do in us. He was incarnated, suffered, died, and rose again from the dead; ascended to heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts for us; that He might reconcile us to God; that He might blot out our sin; that He might purge our consciences from dead works; that He might bind the strong man armed—take away the armor in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that He might make the heart His throne, fill the soul with His light, power and life; and, in a word, "destroy the works of the devil." *These are done in us; without which we cannot be saved unto eternal life.* But acts done in us are consequent on the acts done for us; for had He not been incarnated, suf-

fered, and died in our stead, we could not receive either pardon or holiness; and did He not cleanse and purify our hearts, we could not enter into the place where all is purity: for the beatific vision is given to them only who are purified from all unrighteousness; for it is written, "Blessed are the pure in heart, for they shall see God." Nothing is purified by death;—nothing in the grave; nothing in heaven. The living stones of the temple, like those of that at Jerusalem, are hewn, squared, and cut here, in the Church Militant, to prepare them to enter into the composition of the Church Triumphant.—*Adam Clarke.*

Old Paths.—There is one thing that I now desire to do, above every other; it is to impress upon the minds and hearts of our Methodist people, even to the point of irresistible conviction, the doctrine of holiness, *real holiness*, or entire sanctification, to be received by simple trusting faith after conversion. This is not only the undeniable teaching of the Bible; but it is peculiarly their own adopted indispensable doctrine, as a people, and as a part of the true Church of the living God upon the earth.

This point successfully reached, much of the outcry of opposition now heard, of the onward march of the most blessed cause, will cease, and die, "as dies a wave along the shore." All that will then remain will be the inward murmurs of the old man of sin, contesting the last inches of ground yet held in the believer's heart. Then indeed will they be in a fair way of reaching the point where the Christian yoke is easy, and the burden light; and where to live a Christian, will be the supremest earthly joy. Then indeed will this mighty host of God find the "Old paths wherein is the good way, and walking therein, find rest to their souls."—*Original.*

When we as preachers, and people, really believe God's promise to hear and answer true prayers, then will we be a joyful people, and then as never before will sinners be converted, and believers be entirely sanctified.—*Bishop Bowman.*

We contend for entire holiness as an experience because God commands it, promises it, inspires prayers for its attainment, urgently exhorts us to it, posi-

tively declares it, has made ample provisions for it, and for the immediate, entire sanctification of true believers. Why will we longer hesitate? Why not now resolve? Oh! lovers of God, let us arise at once, and may God, whose name is Holy, sanctify us throughout soul, body, and spirit!—*Bishop Foster.*

I desire to assure you that in the doctrine of the M. E. Church on this subject there is nothing hidden or doubtful. The Church has no question about this doctrine. Individuals may have questions, but the Church has none whatever. The idea that there is no definite blessing to be sought called entire sanctification, or perfect love, distinct from a love that is not perfect, is not true; and the man who sets up the idea that we are not to expect to be made perfect in love in this life, ought not to be a Methodist preacher; for this is our creed, our solemn, historical testimony. It is so identified with all our history as a Church, that it is quite impossible to expunge it. It has gone so deeply into our literature, our glorious hymns, and our glowing experience, that it cannot be extirpated.

This is the faith of our Church, brethren. This doctrine of holiness is the central idea in our religion, and you might as well tear out the heart, and expect to preserve the system of circulation, as to take holiness out of our system and expect it to continue a vital power in the world. As well burn up your towns and leave your guide-boards standing that point to them, as do that.—*Bishop Peck.*

The word "sanctify" has two meanings. 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and His service. 2. It signifies to make holy or pure.—*Clarke.*

The children of God scattered abroad generally agree in this: that though we may by the spirit mortify the deeds of the body; resist and conquer outward and inward sin; though we may weaken our own enemies day by day, yet we cannot drive them out. By all the grace given in justification we cannot extirpate them. Not till God speaks to our hearts again—speaks the second time, "Be clean," and then only, the leprosy is cleansed, the evil root, the

carnal mind, is destroyed, and inbred sin subsists no more.—*J. Wesley.*

If any one can show stronger or plainer language than the above, in the teachings of living holiness men to-day, I do most heartily invite that person to the work. If you still doubt that it is real, old, matter-of-fact Methodism as well as Bibleism, cut this piece out, paste it in your hat, study it, test it, prove it, take it to the Lord in prayer, seek the experience with your whole heart, by real Gospel submission, prayer, and faith, enter in, and it is your inheritance. Seek it and enjoy it, and praise the Lord with your inmost being.—*Original.*

As sin is the cause of the ruin of mankind, the Gospel system, which exhibits its cure, is fitly called "good news, or glad tidings;" and it is good news, because it proclaims Him who saves His people from their sins; and it would indeed be dishonorable to that grace, and the infinite merit of Him who procured it, to suppose, much more to assert, that sin had made wounds which grace would not heal. Of such a

triumph Satan shall ever be deprived.—*Adam Clarke.*

Sometimes wagons and trains are loaded down so heavily that they are compelled to unload. The Church needs to do a good deal of unloading. The Lord of Hosts is crying out, "Loose thyself from the bands of thy neck, O captive daughter of Zion." She has gone into captivity to the world. The devil's locomotives run her machinery: her fuel and steam supplied through these ungodly church festivals.

Oh! what shameful trickery and nonsense the churches resort to, to raise funds, to remove the indebtedness of some church, or to secure an organ. For instance, money-safes in the shape of jugs are carried to the church, a nickel dropped in. Then they must pay from twenty-five to fifty cents for the privilege of breaking the jug and securing the nickel.

Each lady is weighed, and sold for two cents a pound. A person drawing a ticket with a lady's name who weighs one hundred and twenty pounds must pay $2.40 for a supper.

A fishing pond is constructed behind a

screen, and men will pay ten cents "just for the fun of it," to fish up some old cast-off slouch hat, or an old pair of socks, and other things too ridiculous to mention.

In some corner the pastor or class-leader stands auctioneering off some India-rubber dolls; while a group of ungodly men laugh over the obscene language on the plea of the pastor and church, "we must get up something to amuse our young folks;" another group are buying in a pound wrapper for twenty-five cents what proves to be nothing more, perhaps, than a pound of salt, sand, sawdust, or a bunch of old rags.

Others are cramming their stomachs, trying to get the worth of their money; boys throwing bones, cakes, candies, and pop-corn at each others' heads, making such a litter on the floor and defiling the house of God in such a manner as to cause the vilest sinner to denounce such abominations.

The answer of a Mohammedan priest illustrates their policy. "A hog (which is a very vile thing in the eyes of a Mohammedan) once entered a mosque. The people were horrified. What was to be done?

The ingenuity of the priest was equal to the emergency. He told the people that the temple was so holy that the moment the hog entered the door it became holy while in there, but became as vile as ever when it passed out."

These things are gotten up to support the church. There's no harm in them; some of our bishops give it their sanction; the thing's holy because it's carried on for holy purposes. They rob Peter to pay Paul. Do evil that good may come. Call light darkness and darkness light, while the eternal woe of God hangs over their guilty souls.

The God of our Bible can carry on *His* Church without selling lemonade, peanuts, dime lunches or cakes, or getting up an oyster, mush and milk, or pop-corn supper. He can do "exceeding abundantly above all we ask or think" on this line. Hallelujah! Away with such sacrilegious shams; such contemptible indirection; such silly, selfish devices in the name of Christ!—*E. F. S.*

The object of all God's promises and dispensations was to bring fallen man back

to the image of God, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an earthly, sensual, and devilish nature; the design of God, by Christ, is to remove this, and to make us partakers of the Divine nature, and save us from all the corruption, in principle and fact, which is in the world.—*Adam Clarke.*

The Believer's Consecration.—I am unable to see why this should be spoken of, by any intelligent teacher, in a way to distinguish it from the consecration of others than believers. I regard it to be an indisputable fact that no human being can make a Scriptural consecration but a believer. The word itself, in its simplest, closest meaning, and its truest Scriptural bearing, includes these two things: The offering up to God of a sacrifice that is holy in a degree; and also that the same offering up, be the act of an agent that is by grace and spiritual life made holy in a degree. This is certainly true regarding responsible beings for holiness. An unregenerate person would be regarded as guilty of solemn mockery, to attempt to

dedicate or consecrate a church building to the service of Almighty God; and yet by some it is considered possible and necessary that a sinner consecrate his being, "dead in sin," to God and His service, as a more important temple than any made with hands, in order to conversion, and to the receiving of life from the dead. This is manifestly erroneous, and tends only to confusion. The sinner gives up his rebellion and surrenders to God's terms as a prisoner of war, unconditionally, promising virtually, in his will power, to give all his being and possessions to God's service, when, by grace of spiritual life made fit for that service—a promise of consecration when, made holy in the first degree. Here God receives, pardons, adopts, and makes him His child. And now, if he is true to his promise, a faithful and loyal subject, he pays that vow. "He yields himself to God as one alive from the dead." Being spiritual, he consecrates a spiritual offering, a living sacrifice, by a reasonable performance. He gladly, by that degree of the Divine nature now in him by regeneration, offers up or hands over to God his renewed, living,

ransomed powers, entire, with all their future capabilities, and believes specifically for, and receives entire cleansing, or God's holiness for him, in its perfect degree. This alone is Bible consecration, and the resulting blessing is the only entire cleansing.—*Original.*

We must be saved from our sins—from the corruption that is in the world—and be holy within and righteous without, or never see God. For this very purpose Jesus Christ lived, died, and revived that He might purify us unto Himself, that through faith in His blood our sins might be blotted out, and our souls restored to the image of God. Reader, art thou hungering and thirsting after righteousness? Then blessed art thou, for thou shalt be filled.—*Adam Clarke.*

If God should let a red-hot, sanctified, John Brown sort of a man burst upon society—a man that would strike as much terror to the dead pulpits of the Church as to the dens of iniquity—it would be the thing we need. You ask, "Was not Moody such a man?" I answer, "No." Moody's

work was entirely too shallow; it did not possess the earthquake attribute. We have had for ten years a Y. M. C. A. surface revival work that has consisted mostly in loose theological truth, bouncing up for prayers, and retiring to a private room, and simply professing Christ died for you. God did the best He could with the kind of doctrine used. Many of these revivalists held the ruinous error that depravity is never extirpated from the soul, but only covered up by the imputed robe of Christ's personal holiness. That doctrine has no earthquake power in it; it is a poetical device of the devil; for he loves to be covered over with the borrowed costume of Christ, provided he can retain a niche in the heart. Oh, no; in the revival I mean the carnal mind is never repressed under borrowed garments, but torn out root and branch; a revival in which no one ever rises for prayers, but where they fall and pray for themselves, and weep and mourn and make the doctor think they are insane; a revival that will make preachers forget their manuscripts, and burst out and weep in the pulpit; a cyclone of mysterious omnipresence that, when it strikes a church

or community, will make people awfully mad or awfully happy.

I declare, in the presence of God and His hosts, I am ready for just such a moral scene. Nothing is so alarming as the utter absence of alarm in the churches. Nothing is so dreadfully terrific to my mind as that sinners have no terror! O that God would so baptize with fire a thousand people, as to render them incomprehensible amazements of power. Oh, for a few men so dead to all things but God, and so filled with Him as to make them more than a match for the rest of mankind! O Thou Triune God of Sinai, Calvary, and Pentecost! art Thou not now nursing under the horizon the lightning and thunder and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation, though it may blow the steeples of our abominable Church pride in the dust; though it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs and the feathers out of our bonnets; though it should confound all the wise ones, and be understood by no one but Thy Divine self, let it come! Thou art the master of Thine own tem-

pests. Oh, send us a storm of the Holy Ghost before Thou sendest the storm of the judgment. — *G. D. Watson.*

Many employ that time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian Church!—*Adam Clarke.*

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1 "Oh, for that flame of living fire
Which shone so bright in saints of old!
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

2 "Is not thy grace as mighty now
As when Elijah felt its power,
When glory beamed from Moses' brow,
Or Job endured the trying hour?

3 "Remember, Lord, the ancient days;
Renew thy work, thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour."

A righteous prayer, a deep, searching, and wise question, and a heavenly anointing sought. When this prayer is answered, when this question is solved, and

when this blessing is obtained, the results flowing from them all combined are hearts of fire, tongues of fire, words of fire, heavenly fire, purging fire, purifying fire, loving fire, sin consumed, hearts made clean, faith made strong, grace increased, souls saved, God pleased, the devil painfully enraged, and the Church is happified and brought to the very mountain-top of God's promises. Are these not blessed, grand, glorious results? Might not God's people have things so, and have them so right away? They have been so, and God proclaims from heaven, "I change not," Mal. iii: 6. "No variableness, neither shadow of turning," James i: 17. "Jesus Christ, the same yesterday, to-day, and forever," Heb. xiii: 8. "I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them like a flock," Ezek. xxxvi: 37. What more word from God, or what from anywhere else, do we need to convince us? Do we really desire such a state of things? We have, one and all, to unload our superfluities, take our hearts off from trifles, and set our very souls to seeking and inquiring of God for this, and prove our honesty of purpose

by just keeping at it, and never letting up, until it is let down, and we have God's bond for a deed that it will come. Let us all be full of expectation, looking for the fulfillment of the promises, praying for and believing for the overwhelming blessing. Let us all, all Christians, be mighty in this duty, and in this work, and the very bending heavens will give way. "Armed with all Thy might we'll cry to Thee, and in this we'll have the glorious victory."—*Original.*

Many tell us that "no man can be saved from all sin in this life." Will these persons permit us to ask, "How much sin may we be saved from in this life?"—*Adam Clarke.*

Our General Rules.—Looking to God for the rectitude of my intentions, I will say, at whatever cost otherwise, that the editors of Advocates, or organic spokesmen of our beloved Zion, may write on the enforcement of the General Rules until doomsday, so long as they mix up with their writings censure on persons for censuring violations of the rules (as some

of our editors have lately done), and the devil won't care, and the rules won't be strengthened a whit, and not one difficulty moved out of the way. On the other hand, the "Christian at Work" has a new invention for breaking those same rules, innocently of course (all these violations purport to be innocent). It is a "novel entertainment," a "Bean-bag Party." Reader, please don't forget the name. It is so pretty. The place where the "entertainment" comes in, and the "great fun" is manufactured, is throwing bags of beans through a hole in a board, wagering, and then winning or losing a prize by the throw. And then the editor of our "Central" has to copy the precious "entertainment" for another host of readers, who must not fall behind in any new way of "following the Lord" and "keeping the General Rules." In the sight of God I verily believe and shall openly declare, when we throw these prize bean-bags, we had just as well throw dice or play cards, and just as well throw for money as for prize bags of beans or anything else. May the good Lord speedily deliver His Church from such thoroughly disgusting religion

as this, and bring it back to the religion of the beloved Bible and Methodism. The Lord has made ample provision for the healthful entertainment and happiness of His children. He advertises to sweetly and Divinely comfort them with the Holy Ghost as an abiding guest. None of them need such games of amusement as speedily qualify for raffling off quilts and the like in church festivals. These things are a disgrace to Christianity, a curse to religious papers, and ought to be given up by religious people everywhere, as belonging only to the world, the flesh, and the devil. No bitterness is meant; only great plainness of speech, in the love of our common cause. But, "what I have written I have written."—*Original.*

Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, are consistent with a safe state in religion; but how very few are bringing out the fair Gospel standard to try the height of the members of the Church, whether they be fit for the heavenly army, whether their

stature be such as qualifies them for the rank of the Church Militant! "The measure of the stature of the fullness" is seldom seen; the measure of the stature of littleness, dwarfishness, and emptiness is often exhibited.—*Clarke.*

No wonder, then, that in such places and under such a ministry, there is no man that can be "presented perfect in Christ Jesus." But wherever the trumpet gives a certain sound, and the people go forth to battle, headed by the Captain of their salvation, there the foe is routed, and genuine believers brought into the full liberty of the children of God.—*Clarke.*

Religious Sinners.—There are more of this class than many imagine, and I may add that there are many kinds in this class. For instance, one says: "I sin every day in word, deed, and thought, but I am a Christian." Such belongs to the class of religious sinners.

Another has joined somewhere and been baptized with water, but has no change of heart or life; he is a member of some denomination, but a religious sinner.

Others were really converted years ago, but did not go on unto perfection, and have lost the joy out of their souls. Some of them are quite jealous of their respective parties, but knowing now nothing of real salvation, also belong to the religious sinner class.

Many people attend holiness meetings, get powerfully convicted, won't yield, but resolve to do better, and start out to work their way to heaven by doing religion. Poor souls, after all their doing, without the renovating power of the Holy Ghost, they amount to nothing more than miserable religious sinners.

The people are ready to go anywhere but to the seekers' bench in humility, ready to join anybody but God, ready to be anything but a real Christian, if by so doing they can get but a shadow to hide under. Oh, dear, immortal soul, know that without the spirit of Christ you are none of His, and with all your doing, giving, and going, you are only a religious sinner.—*Pentecost.*

It is high time for us as Methodists to look closely, carefully, and prayerfully

into our Book of Discipline, to ascertain how far distant our *general practice* is from our *general rules* and the rest of the book.

"It is expected of all who continue in our Church to avoid putting on gold, or pearls, or costly array." Now, who are we to understand expects this of anybody else, as but few are clear in this matter from almost the least member to almost the highest bishop? *Gold chains, pins, bracelets, bosom and cuff buttons, rings for fingers and ears, gold spectacles, and gold-headed canes*—in some form this rule is broken by bishops, presiding elders, pastors, local preachers, exhorters, class-leaders, stewards, Sabbath-school superintendents, and members—old, young, and middle-aged, both male and female, and by far the greater part of all of them. Oh! how this evil, *or the appearance of it*, does glisten, *nearly all over, and nearly over all* our Methodist people, who used to be so notable for humility, plainness of dress, and sweet simplicity in the days when they observed, kept, and enforced this Church rule, this Gospel precept.

Our Discipline also says:

"Let all our people be exhorted to conform to the spirit of this precept."

But who are to do the exhorting? Why, just a few old fogy croakers, who are despised and ground under the iron heel of the wealthy lords and ladies who break the command without restraint. Our General Rules cannot be plainly and faithfully read and explained one time out of twenty without exciting many members to a set opposition to and censure of the preacher. And more, the above rule is nowhere enforced by the authority of the Church, and I do not believe a pastor could enforce it and live and preach in the Church. How very awful this state of things is!

Again, all these members, when baptized, said:

"I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that I will not be led by them."

Once more, when being received into full membership, they said solemnly in the presence of God and the congregation:

"I will cheerfully be governed by the

rules of the M. E. Church, and will hold sacred the ordinances of God."

Before closing, I want to give an example of this reckless violation of vows. A preacher had just passed through a good revival, and thirty-seven were converted and had joined the Church. He read and explained the rules to them the first time they met after the revival meeting in which they were converted. Soon after this, while some parts of the rules were fresh in their minds, quarterly meeting came on. The presiding elder preached from Acts xviii: 17, where "Gallio cared for none of those things." On the way home, two little girls, young converts, were questioned in the presence of the elder about the text, but could not tell what or where it was. But at home the secret came out. Just at the announcement of his text, one of the girls said to the other, "Look at his gold chain and buttons! how does he wear them if it is against the rules?" Now, where do you put the awful blame? On the fourteen-year-old girls or the presiding elder, who is over fifty? It preached this to me for a second sermon from the same text:

This elder, with thousands of others, has heard the rules read, the Scriptures and the Discipline on dress, and has made, ratified, and confirmed the promise in the baptismal covenant; but, like Gallio, he cares for none of those things. Hence, the Church, the young converts, and the cause generally must suffer on. May the Lord pity this wide-spread recklessness and conformity to the world.—*Original.*

In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts.—*Adam Clarke.*

The petition, "Thy will be done in earth as it is in heaven," certainly points out a deliverance from all sin; for nothing that is unholy can consist with the Divine will; and if this be fulfilled in a man, surely all sin will be banished from his soul. Again: the holy angels never mingle in-

iquity with their loving obedience ; and as our Lord teaches us to pray that we do His will here as they do it in heaven, can it be thought, He would put a petition into our mouths, the fulfillment of which was impossible ?—*Adam Clarke.*

Work of Holiness.—In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these *little pieces;* and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell ; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great masterpiece.—*Bishop Simpson.*

The spirit of holiness gives to the Church an aptness and a grace in all its movements

and efforts for the conversion of the world. —*Jenkyn.*

I must tell you we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering-up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and, oh! how many who profess Christianity are unacquainted experimentally with His work upon their souls!—*Archbishop Usher.*

With all our wealth let us see well to it that the following become not true of our beloved Methodism: "See," said an ecclesiastic, holding out a bowl of money before Thomas Aquinas, "the Church has no longer to say, 'Silver and gold have I none.'" "True," replied the stern ascetic, "and no longer is she able to say to the lame man, 'Stand up and walk.'"

When a man has no desire but to speak plain truth, he may say a great deal in a very narrow space.

A young girl of fifteen, a bright, laughter-loving girl, was suddenly cast upon a bed of suffering. Completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends, who surrounded her, "She has seen her best days, poor child!" "Oh! no, doctor," she exclaimed eagerly, "my best days are yet to come, when I see the King in His beauty."

Christian perfection is a spiritual constellation, made up of these gracious stars, —perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations, and, above all, perfect love for our invisible God through the explicit knowledge of our Mediator Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase "perfect love," instead of the word "perfection;" understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is

abundantly given them under the fullness of the Christian dispensation.—*J. Fletcher.*

To Make Prayer Meetings Interesting.—1. Prepare for the meeting, and do not rush into it with your heart filled with the world.

2. Be interested yourself in it, and then it will be interesting.

3. Do not expect others to arouse you from your lethargy and interest you, but seek to arouse others, and to interest them.

4. Go to worship God, to pray to Him, and sing praises and to commune with Him and your fellow-Christians.

5. Do not criticise others in what they do or say.

6. Do not indulge in a fault-finding spirit.

7. If the prayers are more than five minutes long, don't complain.

8. Do not occupy much time in speaking. Few words are needed, and those should be earnest and very spiritual as well as edifying.

9. When you feel moved to speak, let it not be about yourself, nor to complain, nor an attempt to revise the translation of the Bible.

10. Let every one be present and punctual.

11. Join in the singing.

12. Do not take a back seat or that farthest from the leader of the meeting.

If you observe these directions you will not complain of uninteresting prayer meetings.—*Intelligencer.*

Kind Words to Kind People.—If there could be such a thing as a Christian killing a prayer meeting, it would be done in this wise: Have it not in all your thoughts from one prayer meeting to another. Don't think of it till the bell rings. Then come a little late, if you come at all, and sit as far back as you can find room. Sing slow, painfully slow. This is good poison for a waning, languishing prayer meeting. Wait patiently and quietly for everybody else to speak, or sing, or pray, unless you should whisper to your near neighbor, with a little giggle, "Quaker meeting, this." When you do take part be tedious and dull. Speak of the deadness of the Church, and the dullness of the meeting. Look sad, gloomy, unsociable, and very distant. You can exchange friendly greetings at other times and

places. If applying these rules does not kill it, stay away altogether for six months or a year. But, dear Christian friends, if you want to kill a prayer meeting, don't waste your strength hammering away at one that is already dead. But if you desire the resurrection of a good institution, remember the time appointed for it, think of it, pray over it for a week at a time in your closet, make a whole week's calculation to go, come to the place in good time, be interested in the purpose and work of such meetings, be lively in all you do and say, and be sure you do and say something cheerful and encouraging, and you will not fail to have an interesting meeting, and one that will be constantly growing in interest to yourself and to others, and you and the meeting will both be blest of God and will do good in the community where you live. I appeal to your own heart and conscience, before God, is there not need enough of this ?

God help every one that has named the name of Christ to act well their part.

The Pastor said the usual religious services would be suspended, to give place to

a fair, which the ladies were going to hold in the church. Terms of admission, he said, would be ten cents for one evening, or thirty-five cents for the season,—supper twenty-five cents, and groceries and dry goods at reasonable rates, which he begged the friends to purchase for the good of the cause. For the same reason he urged the ladies to give their husbands no suppers at home, that they might patronize the fair. Indeed, he seemed to be intensely interested, and made an argument that would be likely to command attention.

After the singing of the hymn, he read a little sermon, the object and meaning of which we failed to comprehend. Some, however, enjoyed it, as they immediately went to sleep. The closing hymns and the benediction brought us all to our feet, and we retired decently and in order.

Yet this is called a Methodist Church! The building is a gem, beautifully located, and surrounded by people who would fill every seat under live spiritual administration, and yet not one-third full. What can be done to save poor Methodism from this pernicious policy?—*Exchange.*

Willfully ignoring the teachings of God's word, worldly conformed ministers and church members are setting up a standard of practical religion that will admit of all the carnal pleasures of the day, and so far gratify the desires of depraved human nature that there is no necessity for any cross-bearing or self-denial; but, according to their theory, they can indulge in all the frivolities that the world affords, and finally be "saved in heaven."

Rule No. 1, in this world-conceived plan, reads about like this: "It's no difference what a person wears, so that the heart's right," which gives them license to deck themselves in all the fashions and foolishness of the world, and parade to church to make a grand display, wearing articles that give them the appearance of sadly deformed beings, causing untold misery and premature death; professing to be the followers of the meek and lowly Lamb of God, who in His word plainly forbids the putting on of gold or costly apparel.

We heard a minister of the M. E. Church reading the rules of the discipline lately, and commenting very forcibly on each,

until he came to the rule which forbids the putting on of gold, which he read over hastily, and went on to scold his members for not keeping the next. He had a large gold ring on his finger, and had nothing to say about wearing gold.

Rule No. 2: "Young people must have some amusements." So they get up a church fair, or festival, or Christmas tree, and deceive the children with a Santa Claus, or with story books filled up with the most pernicious lies that human imagination can invent; all of which lead on to gambling, novel reading, dancing, and many other grosser sins of the same kind.

No. 3: "You can pray just as well sitting on your seats as to kneel down," is a rule made to suit the inflexible attire and to gratify selfish pride. And they sit supinely in their seats, affecting an air of solemnity while the minister prays.

No. 4: "We must associate with the world in order to get them saved." And they go with them in the ways of sin and wickedness, and get up a revival, and swoop them into the church, and report a number of accessions, and all join hands

with the world again, to have a good time, and bring in other members.

A friend sent us a district *Advocate* a few days since, edited by a professed holiness P. E., which contained a few reports of meetings where a number had been converted and sanctified, and a little straight truth mixed in with a long list of favorable mention of festivals, fairs, donation parties, Christmas trees, with the appearance of Santa Claus, etc., and now they are praying for a revival. Satan delights to have his followers profess holiness, and countenance these popular sins that are plunging thousands of deluded souls into hell. "We are living in a progressive age, and therefore can attend the theater, balls, parties, play games, read novels, belong to ungodly societies, wear gold and costly apparel, stay away from the class and prayer meetings, gamble in the church to get money to carry on God's work, and so on; for the Lord does not look at such things if the motive is good." And so they go on through the whole catalogue of popular worldliness, setting up a standard of religion that any common sinner can live up to, and that is just as far below God's

standard of piety as sin is below holiness, expecting to stand before God in the judgment day shielded by such a "refuge of lies."

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isa. xxviii: 16–18.—*Mary Weems.*

Awakening sermons are rarely preached in these days as they were half a century back. This accounts for the lack of clear conversions in our revival seasons. Many have wondered why inquirers were less earnest and demonstrative in their pleadings for mercy now than a few years ago.

The difference and its cause are clear enough to the writer. Most inquirers are hardly convinced of sin at all. They believe in piety, think all ought to be good and belong to some Christian Church, and hence come forward for prayer at our invitation. They join the Church, they are sincere in every step they take, but are they born of God and truly changed in heart?—*Rev. A. Atwood.*

The Holiest of All.—Paul in his epistle to the Hebrews, contrasting Christ's perfect sacrifice with the imperfect ordinances of the first tabernacle, says into this first the priests went always accomplishing the service of God. But into the second went the high priest alone once a year to offer sacrifice for himself and the people, showing that the way into the holiest of all was not yet made manifest. For the law, possessing not even a real image of the good things to come, but a mere shadow, could not make the comers thereunto perfect. And further, it made nothing perfect, but the bringing in of a better hope did, *i.e.*, Christ in the time of reformation, in the New Testament provisions and privileges

of the Gospel, the bringing in of a better hope did make the comers thereunto perfect, and does make the comers thereunto perfect. Bless His great name!

Then Christ is represented as saying, "Lo, I come to do Thy will, O God," "by which will" (*i.e.*, if we allow it to be done in us; if we comply with the conditions) "we are sanctified through the offering of the body of Jesus Christ once for all. Having therefore, brethren, boldness" (*i.e.*, permission, opportunity, nothing to hinder) "to enter into the holiest" (*i.e.*, perfection, or complete holiness) "by the blood of Jesus by a new and living way" (it being now opened up, brought to light, made manifest by Christ), "which He has consecrated for us through the veil, that is to say, His flesh" (by His death and sufferings); "and having a high priest over the house of God; let us draw near with a true heart" (real consecration) "in full assurance of faith" (implicit trust), "having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (sanctified wholly). O glorious privilege of all God's children!—*Original.*

God is ever ready, by the power of His Spirit, to carry us forward to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the end of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this He will do, if we submit to be saved in His own way, and on His own terms. Many make a violent outcry against the doctrine of perfection; that is, against the heart being cleansed from all sin in this life, and filled with love to God and man; because they judge it to be impossible! Is it too much to say of these, that they know neither the Scripture nor the power of God? Surely, the Scripture promises the thing, and the power of God can carry us on to the possession of it.—*A. Clarke.*

You might as well attempt to check an earthquake as to prevent the going-forth of a spirit of holiness from a soul washed with blood or a Church refined by fire.—*G. C. Wells.*

Prayer a substitute for fault-finding.—If things do not always please you, don't complain—just pray!

There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit, set forth with all vigor and logic, and all the glow of eloquence, may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives, of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal, invincible, and, clad in immortal panoply, goes on from victory to victory.—*G. B. Ide.*

Thousands of preachers who are prejudiced against entire sanctification, are blindly urging their poor unsaved congregation to live practical holiness, and yet turn around and oppose the getting of entire heart holiness, which is the only thing in the universe that produces the true

practice of it. In order to practice holiness we must have it.—*Exchange.*

I RODE on the sky, freely justified I,
Nor envied Elijah his seat;
My soul mounted higher in a chariot of fire,
And the moon it was under my feet;
Jesus all the day long, was my joy and my song;
O that all his salvation may see!
He hath loved me, I cried, he hath suffered and died
To redeem such a rebel as me!

Art thou weary of that carnal mind which is enmity to God? Canst thou be happy while thou art unholy? Dost thou know anything of God's love to thee? Dost thou not know that He has given His Son to die for thee? Dost thou love Him in return for His love? Hast thou even a little love to Him? And canst thou love Him a little without desiring to love Him more? Dost thou not feel that thy happiness grows in proportion to thy love and subjection to Him? Dost thou not wish to be happy? And dost thou not know that holiness and happiness are as inseparable as sin and misery? Canst thou have too much happiness or too

much holiness? Canst thou be made holy and happy too soon? Art thou not weary of a sinful heart? Are not thy bad tempers, pride, anger, peevishness, fretfulness, covetousness, and the various unholy passions that too often agitate thy soul, a source of misery and woe to thee? And canst thou be unwilling to have them destroyed? Arise, then, and shake thyself from the dust, and call upon thy God! His ear is not heavy that it cannot hear; His hand is not shortened that it cannot save. Behold, now is the accepted time!—*Adam Clarke.*

Mrs. Partington uttered more truth than she thought when she said: "Dear me! nothing don't do me so much good as to go to church Sunday morning and hear a precious minister dispense with the Gospel!" Yes, dear soul, that is exactly what some of them do. They give us anything and everything but the glad tidings of salvation, and then they wonder that their chapels become empty. Yet it does not do to say as much, or you will have a hornet's nest about your ears. Of course, they preach Gospel—that is to say,

a gospel, if not the Gospel. What is the difference? Only the indefinite for the definite article; only sand instead of rock; only opinion in the place of truth! Blessed is he who dispenses the Gospel, but cursed is he who dispenses with it.—*C. H. Spurgeon.*

Holiness is the only means by which holiness can be diffused. It is like salt: its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others; it is the good man that can diffuse goodness; and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician who is to restore health to others must not himself be fretting with the leprosy.—*Jenkyn.*

Persevering Prayer.—A lady in England whose husband was an infidel, determined to pray for him for a year. She did so, but there was no change. Then she made up her mind to pray for him six months longer for his conversion. Still no change. At the end of that time she said: "I'll pray for him to the end of my life; I'll never give him up." That was just the condition of mind which God wanted to bring her to. That very day her husband came home, went to his chamber, fell on his knees, and cried, "O Lord, save me!"

Confessing Christ.—The blessing of Heaven will fall upon you, and you shall have peace and joy if you confess Christ.

Everlasting Remorse the Sinner's Portion.—Do you think that Judas, after nearly 1,900 years, has forgotten that he betrayed the Saviour for thirty pieces of silver? Do you think that Cain, after 5,000 years, has forgotten the pleading look of his brother Abel when he slew him?

The Methodist Crown.—"Hold that fast which thou hast, that no man take

thy crown."—Rev. iii : 11. It is, perhaps, of little consequence what branch of the Christian Church takes the lead in Christian work. But it is a matter of serious import whether the Methodist Episcopal Church is fulfilling her destiny. So far as Boston and vicinity is concerned, there is room for grave doubt. We do not believe she is preaching the truth with the old-time fidelity and power. Men are saved by the truth, and it was characteristic of the fathers to declare the whole counsel of God, whether men would hear or forbear. The leading laymen are opposed to radical utterances from the pulpit, and to radical methods of Church work, and yet these were the very things that gave Methodism her power. The preachers are in sympathy with the leading laymen. No such sharp issues are made with the devil and sin as in the olden time. Culture, propriety, nicety, are thought more of than hard knocks at error and wrong.

The first result is a defective Christian experience. Clear-cut conversions cannot be had without clear-cut sermons. Then the doctrine of "perfect love," or "entire

sanctification," is scarcely preached at all. Here is an illustration. An educated young minister of several years' experience in some of our best suburban towns, gave an address on the subject of "Christian perfection," and a very good talk it was, and but for a fatal defect would have been helpful to his people. Just as he was about to close he said: "BUT—this experience is far in the future. It is something to be constantly approached, but never reached in this life." Now we beg to say that this is not Methodism, and that this is not preaching Christian perfection at all. And yet it is the best the average Methodist pulpit can do on the subject of "full salvation"! Our pulpit has become Calvinized, and hence paralyzed, on that subject.

Who is likely to take the Methodist crown? Anybody who will preach a sharp, hot Gospel, striking sin wherever it can be found—in North Street or in believers' hearts. The Baptists have some very live churches in Boston. Nothing in Methodism can be compared to them. The Presbyterians are a rising people, and there are likely to be some independent movements, like that of Dr. Cullis, unless Meth-

odism, and other churches as well, wake up. The holiness revival is making people very hungry for a stalwart Gospel. The Methodist Episcopal Church could supply the demand, easily enough, if the pastors and official boards would see their golden opportunity. But we fear they will not. They don't act that way at present. We are well aware that it is easier to talk the old-fashioned experience of full salvation in Dr. Gordon's church, than in several Methodist churches we could name. And we know that many of the bright young men and women of Methodist families, sick of the insipid utterances of some Methodist pulpits, seek a healthier and a sturdier nutriment at the altars of other denominations.

Brother Methodist! "let *no man* take thy crown," and do not, we beseech you, think us "your enemy because we tell you the truth."—*Selected.*

While there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find, in any place, or at any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for right-

eousness. We find fault with the dispensations of God's mercy, and ask, "Why were the former days better than these?" Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies, and as much reason to sing aloud of Divine mercy.—*Adam Clarke.*

Christians Watched.—The unbelieving world, the skeptics holding out their false lights, are watching you and me. When Jacob put away his idols, he could go up to Bethel and get strength and the blessing—so will it be with the Church of God. A viper fixes upon the hand of the shipwrecked Paul; immediately he is judged by the barbarians some criminal unfit to live; but he shakes it off into the fire, and suffers no harm, and now they are ready to worship him, and ready, too, to hear and receive his message; the Church of God must shake off the vipers that have fastened on hand and heart, too, ere men will hear. Where one ungodly man reads the Bible, a hundred read you and me: and if they find nothing in us, they set the whole thing aside as a myth.—*Selected.*

Some think that their obligations to God and man are limited by their "professions." If they do not "profess" to be Christians; if they do not "profess" to be entirely sanctified; if they do not make "as loud a profession" as some one else does, they seem to think that they thereby absolve themselves from realizing religious experiences, performing Christian duties, and facing present and eternal responsibilities. They do not talk and act as if creation, preservation, providence, and redemption had placed them under a debt of gratitude to God. Rev. Phillips Brooks graphically describes such people thus:— "'I am no Christian,' says the practical man; 'I do not pretend to be pious or religious.' And then he looks up in your face as if he had settled the whole question, as if his entire business thenceforth were just to stand by and see what sort of a Christian you were, and how your piety came on." How God will "settle the question" when they come to stand before the great White Throne does not seem to enter their heads, hearts, and consciences.—*Selected.*

Whosoever Will.—As the obligation to be holy is binding upon all, we must not conclude that the capacity to understand it is confined to a few. It is a royal love feast, and the invitation is to "whosoever will." The cards of invitation are not written in hieroglyphics, decipherable only by the learned, but in characters so plain that he that runs may read. The confusion, perplexity, delay, and defeat are of men's own making. They make mystery where God made none. They make disputations where God would have rejoicings. It is as if a hungry company should sit down to a table loaded with the best food, and go to quarreling about the order of the different courses or the contents of the covered dishes. It would seem as if many misread the invitation, making it say "Come and dispute," instead of the Master's words, "Come and eat." Thus they lose their appetites and their tempers, and go away unfed. Thus others who hunger and thirst are repelled. The din of disputation still is sounding when the air should be filled with songs of joy.

Confused by these contradictory voices, saying, "Lo, here! Lo, there!" envel-

oped in the fogs raised by polemical strife, many, filled with despair or disgust, stop short of the blessing. In the reaction that follows the disappointment of a mighty hope, some lose heart and turn to pleasure with greediness, feeling within them the void which the whole world cannot fill. Others, tossed to and fro on the waves of the stormy sea of debate, find only a source of painful disturbance in that which should be the sweetness and joy of their lives. A still larger number, we fear, are confirmed in the maintenance of an attitude of indifference to the whole matter, saying within themselves that there is no use for them to seek the gift of God where others have found only the strife of tongues. God forgive the quarrelsome, pity the bewildered, rouse the indifferent, and lead all truly willing souls into the light! To all we would speak a few words.

Holiness is not a riddle. Dismiss forever the notion that when you would consider it you enter the realm of mystery and perplexity. It is the region of sunshine, not of fog and night. As it concerns the highest interest of the soul, so it shines in the clearest light. Here, where most is at stake, is greatest certainty.

Holiness is not merely a dogma. All earnest men and women are not expert theory-builders. Many lack the time for metaphysical hair-splitting and laborious examination of what dead men have written on the controversial aspects of the subject. The Bible, the text-book of holiness, leads to it through no labyrinthian windings. It goes in a straight line to the mark. It points to the atoning blood that cleanseth from all sin. It demands the perfect trust that brings perfect peace. It requires a complete renunciation of the world that the heart may be filled with the fullness of God. It says eat and live; do and know; enter the school of Christ, and find rest; begin the new life, and go on to perfection. Holy men and women are children of the light; they are not of the night or of darkness. They walk in the light of the Lord, and their path shines more and more. The secret is to keep in the path of duty. The true light shines there; the false lights deceive only such as leave it. The compendium of holiness is, "Follow Jesus."

Holiness is not a blessing for the future, but for the present. This is a crucial statement. By it shall the thoughts of

many hearts be revealed. Holiness now! Does your heart shrink back with a sort of reluctance and hesitancy? Then you do not want it. You are not ready to sell all that you may buy this goodly pearl; you keep back part of the price. You are yet carnal. Yours is a divided heart, and yours must be a joyless experience and a barren life. The blessing promised to such as hunger and thirst after righteousness—the righteousness of pardon and purity, of justification and sanctification—is not for you. You do not want it except in the vague, foolish, unworthy sense that when you can no longer cling to the world, the security and the joys of religion may be within your reach. Is this your inward thought? If so, it bars your way to the blessing as effectually as did Esau's trade for the mess of pottage cut him off from his glorious birthright. You too are an Esau, selling your Divine birthright to holiness for the carnality you will not part with now. The neglect of so great salvation can only end in the loss of it.

But why delay? The call is not to begin a course of study, but to be holy. It is not to sit down and make maps of a road

to be traveled, but to start at once. It is not to study a printed bill of fare, but to feast now on the royal bounty of the King, whose table is spread, and whose invitation is, "Come." Let the whole Church respond. The Master waits, has waited long. To-day, if ye will hear His voice, shall be the day of salvation.—*King's Highway.*

How positively do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible, whereas there is not one passage in the sacred volume that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers; for if the last remains of all the indwelling sin of all believers is to be destroyed by death (and a fearful mass this will make), then death, that removes it, must be the highest benefactor of mankind. The truth is, it is neither the cause nor the means of sin's destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.

It is supposed that indwelling sin is useful even to true believers, because it humbles them and keeps them low in their own estimation. A little examination will show that this is contrary to the fact. It is generally, if not universally, allowed that pride is of the essence of sin, if not its very essence, and the root whence all moral obliquity flows. How, then, can pride humble us? Is not this absurd? Where is there a sincere Christian, be his creed what it may, that does not deplore his proud, rebellious, and unsubdued heart and will as the cause of all his wretchedness, the thing that mars his best sacrifices, and prevents his communion with God? How often do such people say or sing, both in their public and private devotions:

> "But pride, that busy sin,
> Spoils all that I perform!"

Were there no pride there would be no sin, and the heart from which it is cast out has the humility, meekness, and gentleness of Christ implanted in its stead.

But still it is alleged, as an indubitable fact, that "a man is humbled under a

sense of indwelling sin." I grant that they who see and feel and deplore their indwelling sin are humbled, but is it the sin that humbles? No. It is the grace of God, that shows and condemns the sin, that humbles us. Neither the devil nor his work will ever show themselves. Pride works frequently under a dense mask, and will often assume the garb of humility. How true is that saying, and of how many is it the language:

> "Proud I am my wants to see,
> Proud of my humility."

And, to conceal his working, even Satan himself is transformed into an angel of light! It appears, then, that we attribute this boasted humiliation to a wrong cause. We never are humbled under a sense of indwelling sin till the Spirit of God drags it to the light, and shows us not only its horrid deformity, but its hostility to God, and He manifests it that He may take it away. But a false opinion causes man to hug the monster, and to contemplate their chains with complacency!

"It has been objected to this perfection that the persons who profess to have been

made thus perfect are proud and supercilious, and their whole conduct says to their neighbor, 'Stand by, I am holier than thou.'" No person that acts so has ever received this grace. He is either a hypocrite or a self-deceiver. Those who have received it are full of meekness, gentleness, and long-suffering; they love God with all their hearts; they love even their enemies; love the whole human family, and are servants of all. They know they have nothing but what they have received. In the splendor of God's holiness they feel themselves absorbed.—*Adam Clarke.*

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1. Holiness is the state of man's spiritual nature in this life after inborn depravity, or the native propensity to sin, is removed.

2. It is a post-conversion experience.

3. It is obtainable soon after conversion.

4. It is inwrought by the Spirit of God.

5. It implies a pure state of grace, but not a mature state of grace; no more than a clean garden implies the maturity of the useful plants in it.

6. It is a subtracting process, a cleansing transaction, the very opposite of growth. Growth involves the idea of addition and increase. But spiritual growth is made healthy by this cleansing transaction.

7. Holiness does not prevent having trials.

8. It does not exclude the liability to sin and final apostasy.

9. It is received through faith.

10. It is a conscious state.

11. It is susceptible of expansion.

12. Necessary requisites to reach a state of entire sanctification may be stated in short as follows: A clear state of justification.

13. A belief in the present attainment of it.

14. Scriptural views of the nature of it.

15. Consecration of all to God.

16. An act of faith. The faith required is no more nor less than believing that God is faithful and true to His word, and gives the cleansing now.—*Sheridan Baker.*

The Beauty of Holiness.—What is so beautiful? It is the heart cleansed of

defiling desires; the heart filled with Divine sweetness, lifted into the atmosphere of God, breathing His breath, wearing His expression, speaking His language, dwelling in His arms. Such a soul "abhors the thing unclean" with an instinctive and powerful detestation that knows no restraint nor limitation. Its whole being shrinks appalled from the very sight or thought of sin. No child fears or flies a wild beast so swiftly, no woman hides from deadly pursuers so closely. What a drop of vitriol is to the rose-tint, what a grain of prussic acid is to the sensitive tissues of the stomach, what a murderous blow is to him before whose awakening eyes the knife in the robber's hand is seen descending—this, and more, is sin to a holy soul. For these only produce material ruin, that burns to the lowest hell. These destroy all they can; so does that. These kill the body, that the soul; these ruin the temporal and transient being, that the eternal. —*Ex.*

There are so many shams in the Church, and so much vanity and worldly conformity in its members, that M. G. Pearse

says: "If ninety-nine hundredths of them were comfortably buried, they would only be missed by the baker and tailor."

There ought to be more prayers offered, as a brother in prayer-meeting prayed, for the absent ones on "beds of sickness and on sofas of wellness."

It is better to stop arguing the question of holiness with anybody, and with books too, and quit making objections to it as a doctrine and as an experience, and just go to God and get it. As M. G. Pearse says, "There is but one way of safety for us. It is to give ourselves right up to the claims of God in Jesus Christ, and to the power of His grace, saying and praying, O Lord, save me as far as Thou canst, and when Thou canst save me no further, then, and then only, will I be content to wait."

Twelve golden rules.

1. When called, to rise without delay;
2. To think before and while I pray;
3. My tongue and temper well to sway;
4. No low or ribald word to say;
5. To tell the truth, let come what may;
6. To catch "odd moments" ere they stray;

7. Without an answer to obey;
8. To sulk no more when friends say Nay;
9. About no task to lounge or stay;
10. To know my lessons ere I play;
11. To take my share of giving way;
12. And read my Bible every day.

Selected.

No man can be a Christian who voluntarily indulges in what he knows to be wrong.—*Albert Barnes.*

A state of justification cannot be retained while sin is committed.—*J. A. Wood.*

Regeneration is the lowest degree of sanctification. It will be well, as soon as seekers find peace, to exhort them to go on to perfection.—*J. Wesley.*

The general opinion is that there must necessarily be many months or years between conversion and sanctification. This is a grievous error.—*J. S. Inskip.*

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit to the young converts.—*J. A. Wood.*

Regeneration implies the subjugation of the body of sin, and complete sanctification, its entire destruction.—*Dr. G. Peck.*

When inbred sin is destroyed there can be no increase of purity, but there may be of love and of all the fruit of the Spirit.—*Binney.*

When the embarrassments are thus removed the progress is more rapid, every virtue increasing in strength and brightness.—*L. Lee.*

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1. In the regenerate sin does not reign; in the entirely sanctified it does not exist.

2. In the regenerate the power of sin is broken and enfeebled; in the entirely sanctified it is destroyed.

3. In the regenerate evil temper and desires are subdued; in the entirely sanctified they are removed.

4. Regeneration is salvation from committing sin; entire sanctification is salvation from the inbeing principle of sin.

5. Regeneration is the old man of sin—Adam—carnality—bound; entire sanctifi-

cation is the same cast out and spoiled of his goods.

6. Regeneration is cleansing begun; entire sanctification is cleansing completed, finished, holiness perfected in the fear of God.—*Nearly the Formula of W. McDonald.*

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1. Perfect love is perfect in quality; pure; no alloy.

2. It fills the heart and enlarges it.

3. Perfect love is constant love if its possessor is constant.

4. It is progressive love.

5. Perfect love casts out fear.

6. It brings out more fully and clearly the evidences of our conversion, detaches the affections from all forbidden objects, destroys all relish for carnal things, and is distinguished by the character of its enjoyments, craving only the spiritual, the holy, and the Divine.—*J. A. Wood.*

In illustration of the truth of the last "Gem" above given, I want to add the testimony of Brother Joseph Smith, as related in his sermon at camp-meeting. He said the blessing of entire sanctifica-

tion and perfect love even brought Satan to testify to his conversion. When he realized himself to be converted, he testified to the same; but the devil said, "No, you are not converted; you are deceived; you are misled." But Brother S. believed God's word, and went on as fast as he could and got the blessing of full salvation, and testified to that. And then Satan came again, and said, "You are not sanctified; you are just converted now." And at this Brother S. cried: "Glory to God! the blessing of sanctification makes the devil testify to my conversion."

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1. God commands us to be holy. 2. None of His commands can be more binding. 3. If holiness is not attainable, God commands what is impossible. 4. Every command given is to be obeyed as soon as intelligently heard by those for whom God intends it. 5. We Christians are expressly exhorted to be holy. 6. It is clearly promised in God's word. 7. Provisions abundant have been made for this in the Gospel. 8. Numerous examples of its possession are given in God's word.—*Original.*

Entire cleansing is the negative side of perfection, and filling with Divine love is the positive side.—*Original.*

"And sin not." 1 Cor. xv : 34.

"I write unto you that ye sin not." 1 John ii : 1.

"And sin not." Eph. iv : 26.

"And sin not." Ps. iv : 4.

"That ye sin not." Ex. xx : 20.

"He that committeth sin is of the devil." 1 John iii : 8.

"The soul that sinneth it shall die." Ezkl. xviii : 4.

There is no license to sin in the Bible, neither for angel, man, or devil, child or adult, saint or sinner. Whoever sins is a sinner. Only sinning makes man a sinner. Everybody that sins is a sinner. Holy Adam, as soon as he sinned was a sinner. The angels who kept not their first estate, were sinful after their first rebellion. A church member that sins is no exception. They are not sinning saints, but sinners, —lost sinners, except they repent and seek pardon. Read 1 John iii : 4; Ezkl. 18. THERE IS NO LICENSE TO SIN.—*Highway.*

In the teachings of John Wesley : 1. He positively states that unsanctified believers are delivered from the guilt and power of sin, but not from the being of sin.—*Sermon on Sin in Believers.*

2. That regenerate persons, feeling no evil in their hearts, imagine none is there, and that when they were justified, they were entirely sanctified ; but this is contrary to Scripture, reason, and experience ; for though sin does not reign in them, it does remain.—*Sermon on Repentance of Believers.*

3. Certainly sanctification (in the proper sense) is an instantaneous deliverance from all sin.—*Vol. 7, p. 717.*

4. The children of God scattered abroad generally agree in this : that though we may by the Spirit mortify the deeds of the body ; resist and conquer outward and inward sin ; though we may weaken our enemies day by day, yet we cannot drive them out. By all the grace given in justification we cannot extirpate them. Not till it pleases God to speak to our hearts again—to speak the second time, "Be clean ;" and then only the leprosy is cleansed ; then only the evil root, the car-

nal mind, is destroyed ; inbred sin subsists no more. But if there be no such second change ; if there be no instantaneous deliverance after justification, then we must be content as well as we can to remain full of sin till death.—*Vol. 1, p. 122.*

5. I have constantly testified (for these five-and-twenty years) in private and public, that we are sanctified as well as justified by faith.—*Works, Vol. 1, p. 338.*

6. If by faith, expect it as you are ; and if as you are, expect it now. Expect it by faith, expect it as you are, and expect it now. Do you believe we are sanctified by faith ? Be true to your principle, and stay for nothing. Christ is ready. He is all you want. He is at the door. Let your inmost soul cry out :

"Come in, come in, Thou heavenly guest,
Nor hence again remove ;
But sup with me and let the feast
Be everlasting love."

—*Sermon, Vol. 1, p. 391.*

I will now briefly sum up the teachings of the above. When closely examined, there is taught a clear distinction between regeneration and sanctification ; that there is a form of sin still remaining in merely

justified believers; that sanctification in its proper sense, is deliverance from the last form of sin; that it is subsequent to justification; that it is the work of God; is accomplished in an instant; is a second change; is received by faith; and that every truly consecrated soul may go up at once, and possess the land of perfect love; and it is shown just how he must go up. Now I appeal to you, beloved preachers and people, I adjure you, by the mercies of God, that you tarry not in the wilderness, for you are well able to overcome and possess.—*Original.*

It is the will of God that you should be holy now. This lays upon you the weight of imperative obligation. His will is the law of your life. You must obey or be condemned. No excuse will avail. No delay can be justified. Duty or disobedience is the plain issue. Listen to no sophistry, whether from man or devil, that would tempt you to doubt or to delay; the will of God is your sanctification.

All that get there pass along this way:

I. A period of conviction when the need of holiness is felt.

II. The seeking period, when the blessing is definitely sought.

III. The point of full surrender, when the consecration of all is made.

IV. The realization of God's promise by faith; and

V. An after experience of perfect peace. —*I. E. Page.*

Both our calling and our privileges are high. We are called from the delusive ways of sin, and the condemnation, and the spiritual death of the same, to the privilege of justification of life. Rom. v: 18. The justified ones (*i.e.*, the truly converted souls) are called, "not to uncleanness, but unto holiness." 1 Thess. iv: 7. Paul wrote to the Thessalonian Christians, who were true followers of him and of Christ (1 Thess. i: 6), that the will of God concerning them reached even unto their sanctification. 1 Thess. iv: 3. The degree of sanctification here meant is clearly shown in the fifth chapter, 23d verse, in the words of Paul's prayer for them, "Sanctify you wholly" (that is entirely). And he also adds in his prayer that they might be kept in that state, unto the coming of the

Lord Jesus Christ. He assured them that this was their high calling, and that it would be done if they stood fast and true to God. This same great Apostle also teaches in another letter that when true believers are in this state, they can and may live without offense till the day of Christ (Phil. i : 10) ; and be "presented to Him (now just as soon as, and just according to the number of them, entirely sanctified); a glorious Church, not having spot, or wrinkle, or any such thing ; but holy and without blemish." Eph. v : 27. Our privileges also are, to be continually "led by the Spirit," "guided by the counsel of the Most High," and afterwards ; "after that we have" rejoiced on earth, and suffered awhile, to be received up into (glorification) glory. The most important blessing that can come to a human soul is "justification," because it is the turning point of its whole existence. The sweetest and most precious blessing that can reach a soul this side of heaven, is "entire sanctification." This brings the Christian to the uttermost boundary of earthly bliss. There is a great secret concerning this blessing that needs heralding by sure

sounding trumpets to the world of Christians; and that is, that it is just as truly the immediate privilege of every Christian, as conversion is the immediate privilege of the penitent sinner at the altar. And on the same condition: that is, faith in the promise that holds out the blessing. The sinner has a conditional promise for pardon in 1 John i: 9. This also promises cleansing (washing of regeneration) for the guilt and pollution of his positive acts of sin (all unrighteous). The Christian has a conditional promise of entire cleansing, even from the principle of sin (carnal mind), which, when he was a sinner, unrenewed, caused his positive acts of disobedience; see the seventh verse of the same chapter. We are as truly authorized by this promise to come to God for an instant and complete sanctification from the principle of sin inherited from Adam as we are by any other and all other promises, to come for an instantaneous pardon and regeneration. O, how you would exhort a poor penitent sinner to believe for pardon. Dear ones, I implore you just so, to believe for full salvation *just now*. Lastly, glorification is the highest calling and privilege

of our existence. It is the crowning and the concentrating point, and the consummation of our chiefest glory and joy.—*Original.*

"The Lord preserved David whithersoever he went." How circumstantial, minute and constant must this Divine keeping have been! And if God so kept David, why not you, or me, or any one? "God is no respecter of persons." It is true "David was the man after God's own heart." But why was he so? It was his character, not God's partiality to his person, that brought about such extraordinary interest in all his movements. "The steps of any good man are ordered by the Lord." Yours as surely and as much as David's, if you desire and determine that they shall be. Put yourself in God's hands—NOW!—*Selected.*

Divine Guidance.—We all need it so much. God is abundantly able to give it to us. He is all-wise, while we are very much lacking in wisdom. He foresees all things, while we cannot see afar off, and cannot see or do anything aright of ourselves. Then He is so willing to guide

us, and so ready; just waiting to be gracious in this as in many other ways. He condescends both to guide us and to inform us of His desire so to do, in His word and in His Providence. If we all desired His guidance as much as He desires to give it, we could have it, and how blessed and safe it would be for any human that lives. We must be willing to be led of God, desire to be led of God, and obey what He says—obey unflinchingly what He commands, and turn not aside from obedience even if it hurts to obey. Turn not aside for the sake of ill-gotten gain, or fame, or popularity. Obedience is best, even if there is a temporary affliction and financial loss; on this line, temporary loss is eternal and heavenly gain. "As many as are led by the Spirit of God, they are the sons of God," Rom. viii : 14. "If any man have not the Spirit of Christ, he is none of His," Rom. viii : 9. No one has this spirit if they are not willingly led and guided by it. Whosoever has it, and is guided by it, is led clear of all commission of sin. How vain and foolish and false, then, it is for persons to call themselves His, and at the same time be going in the

way of various sins—and the very worst of sins—dishonesty, deception, cheating, fighting, quarreling grudging, grumbling, drinking, drunkenness, and making drunk. "If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth," 1 John i: 6.—*Original.*

Personal or Individual Responsibility.—As surely as we have an existence, and intelligence enough to be responsible, we are so. Each one for ourselves, to ourselves, to our fellow-men, and above all to God, accountable in proportion to privileges and opportunities that are placed within our reach, whether we are in possession of them or not; either for not enjoying them or for not using them at all. Every one in this land, in a certain sense, is placed in a vineyard, in a very fruitful hill. The owner has dug and enriched it, and planted and moistened with showers, and he demands fruit. None of us liveth to ourselves. The manner of our life, and the manner of our death, influence others for weal or woe, for good or evil, for joy or grief, for time and eternity. How solemn this undeniable fact! What shall we do

about it? What is best, and wisest, and safest? Most certain it is best, wisest, and safest to be up and doing for the best, with our might, what our hands find to do while it is yet day, for the night cometh, wherein none can work.

Whatsoever you find to do,
Be it understood,
That with all your might pursue,
If it is good.

And there is so much need of so much good being done. No one need go amiss for it. It can be seen by every eye. Look at the fields, which is the world, ripe already to the harvest. Dead ripe, and ripe dead; wasting, losing forever, for want of being garnered, and being enlisted in the way of safety and security. So few are living, and so many are dead and dying, that the living cannot keep the dying from death, or bring the dead to life. There is not a moment of time to lose, no time to compromise, or take ease, or tarry by the way, for a great eternity is at our door, a judgment is before us, God is above us, and we are rushing on, and many are going down. Our journey may be hastened but cannot be delayed, and souls

are all around us without a ray of light. There is no place between the throne of God and the dust to which our bodies will crumble, where responsibility does not weigh upon us all—from God, from Nature, from every department of life, as all-surrounding and as constant as the pressure of the natural atmosphere. The most important and solemn thought, perhaps, that any of us ever had, is our individual responsibility to God. And only if we have done our best will our sentence be: "Well done."—*Original.*

The highest state of Christian experience is so variously expressed in God's word that we need not cling with a death-grasp to any set phrase in speaking of it. It is called purity, perfection, perfect love, fullness of God, full assurance of faith, sanctification, holiness, etc. When Divine nature is received by faith to such an extent, and in such a manner, as to exclude original depravity, or inbred sin, from the heart, and fill it with perfect love to God and man, then we are entirely holy or entirely sanctified. When the love of God is shed abroad in the heart at conversion,

then holiness begins. Holiness is perfected or completed by an act of God's grace, received by faith, whereby the justified or pardoned soul is made entirely pure. The Spirit bears witness to this purification as consciously to us as He ever did to our pardon or conversion. It is the incoming of the abiding Comforter, bringing His own light. As we need no lantern to see the sun rise, so we need no other witness of this fact than the Spirit, blessed be God.—*Original.*

Sermon.—1 Thess. v: 23. "The very God of peace sanctify you wholly." These are wonderful words. It would be difficult to say all that could and ought to be said in regard to them. This text, and the entire epistle, demand close examination. Carrying on this process, we find the text chosen, to be the very heart and kernel of the letter. It is the utterance of Paul the aged, a great apostle. It is the words of prayer, inspired prayer, inspired of God. The petition is for others, and not for himself. It is manifestly for something they did not then possess; otherwise it would have been foolishness, rather than inspired prayer. It was

for the Church of the Thessalonians to which he was writing, and which he says in chap. 1, v. 1, "Is in God the Father, and the Lord Jesus Christ." A right good place to be. There could not be a better one. He says in v. 3 they had "work of faith," "labor of love," and "patience of hope." Right good things to have. None could possess better things, and none but Christians could possess these. They were at this time children of God, for Paul says in 4th v. they were elected of God; that is to say, they were chosen of God; and that was because God had been chosen of them. They themselves knew that they were saved by grace, because the Gospel came unto them, not in word only, but also in power, and in the Holy Ghost, and in much assurance, 5th v. They were converted without the shadow of a doubt, for they had become followers of the apostles and of the Lord, and were models and patterns for believers far and wide, as we see by the 6th and 7th vs. They were heralds of the Gospel, and sounded out to others the word of God, they had so blessedly received themselves. Their faith also towards God, was as good as converts were ever known to have, and

needed not one word of commendation from Paul, as it spoke for itself everywhere, and for the cause of God as well. See 8th v. Last of all, he tells us in the 9th and 10th vs. that these genuine Thessalonian converts (for such they were, indeed) were broken off from their idols, to serve the living and true God, and to wait for the coming of Christ from heaven. All this, and yet not wholly sanctified! But that they might be soon, is what he is praying for in our text. They had reached the blessedness of the experience they now possessed, under his labors. He went to them in their darkness and heathenism, and left them enjoying the Christian religion. While absent he heard good tidings of their faith, charity, and steadfastness,—not backslidden in the least—and it stirred him up to write this letter, and to "pray exceedingly" that he might see their face again and be instrumental under God, in "perfecting that which was lacking" in their already good and glorious faith. See chap. 3, vs. 6–10. Oh! how surprised I was, the first time my eyes were opened, to see that an excellent faith in Christ, like theirs, lacked anything. Compare this last mentioned Scrip-

ture with chap. 1, v. 8, of this same epistle. It shows most clearly that though they had real Christian faith, and the most genuine faith of converts, yet it was not perfect, and did not measure up to the faith standard of the wholly sanctified. This he desired and prayed for them to have. And so far from their having to wait till the hour of death to receive it, he desired and expected them to reach it during his next ministerial visit, and that they might even then be "established unblamable in holiness." See chap. 3, v. 13. So it is not, as some suppose, that only those who have had a rather poor conversion (so called) need to be sanctified wholly; but all who have been converted at all, even the very best. I want you to mark well the fact, that Paul knew no better than to expect, and teach these converts, that they could come to that standard of perfection during one of his ministerial visits to them, and he had no idea of locating among them, or going into the real estate or insurance business, in their celebrated city, either. Not a bit of it. Well, blessed be God! In the next place, in chap. 4, he tells them as plainly as can be written, what is lack-

ing in their faith, and when obtained, how fully it would supply their every spiritual need: "For this is the will of God, even your sanctification." "For God hath not called us unto uncleanness, but unto holiness." "That ye may have lack of nothing." See vs. 3, 7, and 12. For this he heartily prays: "The very God of peace sanctify you wholly." As if he would say: Being now partially sanctified of God as converts, having become as little children, being cleansed back to the exact moral condition of children, being justified by faith, and having peace with God through our Lord Jesus Christ; may the very same God who gave you that peace, or the true and living God who is the author of peace, now "sanctify you wholly," or entirely, which means precisely the same. Now the word sanctify has two important meanings, as follows: Our own voluntary setting apart of ourselves to the service of God;—*i.e.*, Christian devotement, or consecration, purely the unreserved act of no other being but a believing converted soul; and the cleansing acceptance of the sacrifice, so offered, by an act of God's grace, that makes the believer holy. Two processes

of the believer's soul is an indispensable necessity in obtaining the second blessing, properly speaking, that is indicated in this prayer, namely: the consecration before mentioned, and the implicit faith which takes God at His word, and says: *the entire cleansing of my heart he now performs;* and simultaneously with such faith God does cleanse, as quick as lightning's flash, according to the working of His own heavenly telegraph, and emphatically because of the faith He has promised thus to meet, to honor, to answer, and to bless. It is by faith. We are sanctified by faith as truly as we are justified by faith, *i.e.*, by faith, as the conditional cause, but not as the justifying agent, of course.

1 Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities
And cries, "It shall be done!"

2 Obedient faith, that waits on thee,
Thou never wilt reprove;
But thou wilt form thy Son in me,
And perfect me in love.

When this work is accomplished in the soul, it is purely God's work. We comply with His conditions; He performs the

cleansing. Our Church catechism puts it: "An act of Divine grace, whereby believers are made holy." It is thorough and complete purity of the whole being, through and through, spirit, soul, and body, and is God's design that it so abide till the coming of Christ, till death; and forever. "Faithful is He that calleth you" (to holiness), "who also will do it" (sanctify you wholly, make you every whit whole, the first chance He gets). The question, then, does not touch God's ability or willingness. It is not a question at all of that kind. No, verily; it is this:

> If we'll only come at his blessed call,
> And low at his feet believingly fall,
> And give but his grace its own loving way,
> This wonderful work will make no delay.

Oh, glory to God in the highest! How blessed it is to the soul that acts in this matter as in other matters!

A man, called in court by an officer, was pushing through the crowd the best he could, when some one said, "What are you pushing so for?" "I am called," said he. Instantly they all made way for him to pass. If Christians would thus regard God's call to holiness, and thus start

for it, everything and everybody before them and around them, and devils, and doubts, and fears, would get out of the way; yea more, even make a way for them, and the great transaction be settled at once.

Now, when may true believers be thus wholly sanctified? I answer, most certainly just now. Provision is made. All power in heaven and earth is given to Christ. All things are now ready. All grace is now offered, and abounds. The Holy Spirit is now given. All agencies are at hand, and are equal to the work. The blood of Christ avails. The call of His word is given: "Come, for all things are now ready." We can now meet the conditions. And, understanding all of this, a Christian can no longer stand at a distance without guilt.—*By Author of this Collection.*

SHALL I, for fear of feeble man,
The Spirit's course in me restrain;
Or, undismayed in deed or word,
Be a true witness for my Lord?

THEN Jesus spoke: "Bring here thy burden,
And find in me a full release;

Bring all thy sorrows, all thy longings,
And take instead my perfect peace.
Trying to bear thy cross alone,
Child, the mistake is all thine own."

Anna Warner.

These three from Rev. Sam Jones: "The beginning of a holy life is a clean heart."

"There is a good deal in catchin' a fellow where he needs love, and pourin' it on him."

"God called the old Methodist Church out of the gang, and put the word 'Holiness' in its mouth, and wherever you see an old Methodist church that hasn't got holiness, you'll know she's gone back with the gang."

"And Pour Contempt on all My Pride." —*Chr. Std.*—The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take, for instance:

Pride of birth and rank.—"Is not this the carpenter's son?"

Pride of wealth.—"The Son of man hath not where to lay His head."

Pride of respectability.—"Can any good

thing come out of Nazareth ?" "He shall be called a Nazarene."

Pride of personal appearance.—"He hath no form nor comeliness."

Pride of reputation.—"Behold, a man gluttonous and a winebibber, a friend of publicans and sinners."

Pride of independence.—"Many others, who ministered to Him of their substance."

Pride of learning.—"How knoweth this man letters, having never learned ?"

Pride of superiority.—"I am among you as he that serveth." "He humbled Himself." "Made a curse for us."

Pride of success.—"He came unto His own, and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men."

Pride of self-reliance.—"He went down to Nazareth, and was subject unto them."

Pride of ability.—"I can, of mine own self, do nothing."

Pride of self-will.—"I seek not mine own will, but the will of Him that sent me."

Pride of intellect.—"As my Father hath taught me, I speak these things."

Pride of bigotry.—"Forbid him not; for he that is not against us is on our part."

Pride of resentment.—"Father, forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve.—"My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." "The Son of man must suffer many things, and be rejected."

Pride of sanctity.—"This man receiveth sinners, and eateth with them."

Sanctification is a means to an end. It means work. It means that he who enjoys it shall work. It means he shall stir up those about him to work. It is not a rest in the sense of countenancing, encouraging, or producing indifference or idleness. Witness 2 Chron. xxxv: 6: "Sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord." Some persons never amount to much in the way of real aggressive work, and in the way of preparing others to work, till they are thoroughly sanctified. Some who have never done

much more than hunt up their own evidences, and assure themselves of their own personal justification and salvation, become a great power for good when entirely sanctified. Some who have hung like dead weights on the Church have, under this power, suddenly and enthusiastically and effectively added their strength to push on the Gospel car. Some, whose remaining carnality has made them like quarrelsome and balky horses, have, when it was once removed, bent all their weight in stretching the traces to help draw the load. Some, who have been nursed, and petted, and encouraged, and coaxed to the plainest and commonest duties, have become organizers and preparers and inspirers of their brethren.

The holiness that does not prepare itself and its brethren to do the work of the Lord is spurious. The sanctification whose chief idea is "resting" is of no account in a busy church and a busy world. The sanctification that always needs so much to prepare it for effective service, has nothing in common with vigorous and ever-diligent Bible-holiness. True holiness moves a layman to set the priests in

their charges, and to encourage them (v. 2). True holiness moves the preachers to sanctify themselves, and then to prepare their brethren (ministerial and lay) to do according to the word of the Lord (v. 6).

Mark you, exactly what kind of doing results from sanctification. *It is doing according to the word of the Lord.* There may be a busy idleness that passes for Church work. There may be a doing according to the word of the Church, or according to the word of the world, that may pass for religious work. Dreadfully bad doings are sometimes going on under the name of religion. But the only kind of doing that legitimately springs from sanctification is doing according to the word of the Lord.

And now, think of it! If the whole Church, to the very last man and woman and child, were to become so sanctified that they would do nothing contrary to the word of the Lord, but everything in the strictest harmony therewith, what a radical revolution in a vast deal that is called Church work would take place. What would become of the jollifications,

and the "donkey socials," and the "crazy" carousals, and the many hardly-worth-naming ways of raising money for all sorts of religious purposes? What hosts of people, who are now officiating as the leading members, would find their occupation gone! What dignified and dressy dames, who decorate our fairs and festivals and foolishness of all kinds, would find themselves standing idle at the eleventh hour in the Lord's vineyard! How many boards of trustees would find themselves weighed in the balances with their well-filled treasuries of ill-gotten gains—and be found wanting!

And how many obscure little ones, who have been running on God's errands, and doing what they could for the Master, would come to the front as Christ's mothers and brothers and sisters, who do the will of His Father in heaven! What rare specimens of spiritual discernment, what amazing instances of Divine guidance, what dazzling jewels of pure and living love and light, would suddenly be developed in the most unlikely surroundings—

> Little and unknown,
> Loved and prized by God alone.

And what reforms would real sanctification produce in Church worship! All things would be transfigured after the pattern shown in the Mount. Everything would centre around Christ. "No man any more save Jesus only." Spiritual people would worship God, who is a spirit, in the spirit and in the beauty of heart holiness. Pulpit and pew, preachers and laymen, royal and plebeian, would vie with each other in sanctifying themselves, and in preparing their brethren no longer to worship God after the vain traditions and commandments of men, but to worship as well as work according to the word of the Lord.

When shall it once be? When shall we stop short in our mad frenzy to do according to man's word? When shall we come to reason and religion? When shall form and power become practically one? When shall ceremony and sprituality blend? When shall we be sanctified into sincere harmony with God's will and word in all things?—*Chr. Std.*

O ye successful evangelists! O ye masters of the skillful ways of doing things!

O ye manipulators of methods! O ye preachers of the same old stock revival sermons! O ye who are praised far and wide! O ye whose services are in such great demand! O ye who are sometimes tempted to think that ye can do the work of an evangelist about as well, if not a little better, than most others! What miserable failures would ye all be if the Lord did not open the hearts of the tender Lydias and of the rough jailers! (Acts xvi: 14.) The people would not give you the slightest attention, in spite of all your gifts and graces, and past usefulness, and superior ways of doing things, if the Lord did not open their hearts. Don't say, "To God be all the glory," unless you really mean it from the very bottom of your souls, and to the utmost edge of that hackneyed bridge over self-conceit and self-praise. Can ye bear to have the Lord open your own minds and consciences and hearts to the real truth of how people are saved? —*Chr. Std.*

All my disease, my every sin,
To thee, O Jesus, I confess;
In pardon, Lord, my cure begin,
And perfect it in holiness.

Charles Wesley.

Is there a thing beneath the sun,
That strives with me my heart to share ?
Ah ! tear it thence, and reign alone
The Lord of every motion there !

Wesley.

O GRANT that nothing in my soul
May dwell, but thy pure love alone !
O may thy love possess me whole,
My joy, my treasure, and my crown !
Strange fires far from my heart remove;
My every act, word, thought, be love !

Wesley.

If we have little grace, we shall do but little good ; but if we are filled with all the fullness of God, we shall exert a vast influence upon the interests of men.—*Dr. Peck.*

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1 TURN the full stream of nature's tide ;
Let all our actions tend
To thee, their source ; thy love the guide,
Thy glory be the end.

2 Earth then a scale to heaven shall be ;
Sense shall point out the road ;
The creature all shall lead to thee,
And all we taste be God.

Wesley.

LORD, arm me with thy Spirit's might,
Since I am called by thy great name :

In thee my wandering thoughts unite,
Of all my works be thou the aim :
Thy love attend me all my days,
And my sole business be thy praise.

Wesley.

Eager for thee I ask and pant,
So strong the principle divine,
Carries me out with sweet constraint,
Till all my hallow'd soul be thine ;
Plunged in the Godhead's deepest sea,
And lost in thine immensity !

Wesley.

Heavenly Adam, life divine,
Change my nature into thine ;
Move and spread throughout my soul,
Actuate and fill the whole.

Wesley.

Wesley's Definition of a Methodist.—"A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart and the desire of his soul, which is continually crying : 'Whom have I in heaven but thee ? and there is none upon earth whom I desire but thee.' My God and my all ! Thou art the strength of my heart and my portion forever. He is therefore happy in God ;

yea, always happy, as having in him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me.'

"And he who hath this hope, thus full of immortality, in everything giveth thanks, as knowing this (whatsoever it is) is the will of God in Christ Jesus concerning him. From Him therefore he cheerfully receives all, saying, 'Good is the will of the Lord;' and whether He giveth or taketh away, equally blessing the name of the Lord. Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of the heart, to Him who orders it for good; into whose hands he hath wholly committed his body and soul, 'as into the hands of a faithful Creator.' He is therefore anxiously 'careful for nothing,' as having 'cast all

his care on Him that careth for him;' and 'in all things' resting on Him, after 'making' his 'request known to Him with thanksgiving.' For indeed he 'prays without ceasing;' at all times the language of his heart is this: 'Unto Thee is my mouth, though without a voice; and my silence speaketh unto Thee.' His heart is lifted up to God at all times, and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, God is in all his thoughts; he walks with God continually, having the loving eye of his soul fixed on Him and everywhere seeing Him that is invisible. And loving God, he 'loves his neighbor as himself;' he loves every man as his own soul. He loves his enemies, yea, and the enemies of God. And if it be not in his power to do good to them that hate him, yet he ceases not to pray for them though they spurn his love and still despitefully use him and persecute him. For he is 'pure in heart.' Love has purified his heart from every malice, wrath, and every unkind temper. It has cleansed

him from pride, 'wherof only cometh contention;' and he hath now 'put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering.' And indeed all possible ground for contention, on his part, is cut off. For none can take from him what he desires, seeing he 'loves not the world, nor any of the things of the world;' but 'all his desire is unto God, and to the remembrance of His name.'

"Agreeable to this his one desire, is the one design of his life; namely, 'to do not his own will, but the will of Him that sent him.' His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth. He hath a single eye; and because his 'eye is single, his whole body is full of light. The whole is light, as when the bright shining of a candle doth enlighten a house.' God reigns alone; all that is in the soul is 'holiness to the Lord.' There is not a motion in his heart but is according to His will. Every thought that arises points to Him, and is in 'obedience to the law of Christ.'

"And the tree is known by its fruits. For, as he loves God, so he 'keeps His commandments;' not only some, or most

of them, but all, from the least to the greatest. He is not content to keep the whole law and offend in one point, but has in all points a conscience void of offense toward God and toward man. Whatever God has forbidden he avoids; whatever God has enjoined he does. He runs the way of God's commandments now he hath set his heart at liberty. It is his glory and joy so to do; it is his daily crown of rejoicing to do the will of God on earth, as it is done in heaven. All the commandments of God he accordingly keeps, and that with all his might; for his obedience is in proportion to his love, the source from whence it flows. And therefore loving God with all his heart, he serves Him with all his strength; he continually presents his soul and body a living sacrifice, holy, acceptable to God; entirely and without reserve, devoting himself, all he has, all he is, to His glory. All the talents he has he constantly employs according to his Master's will; every power and faculty of his soul, every member of his body. By consequence, 'whatsoever he doeth it is all to the glory of God.' In all his employments, of every kind, he not only aims

at this, which is implied in having a single eye, but actually attains it; his business and his refreshments, as well as his prayers, all serve to this great end. Whether he 'sit in the house, or walk by the way,' whether he lie down, or rise up, he is promoting, in all he speaks or does, the one business of his life. Whether he put on his apparel, or labor, or eat and drink, or divert himself from too wasting labor, it all tends to advance the glory of God, by peace and good will among men. His one invariable rule is this: 'Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father, through Him.'

"Nor do the customs of the world at all hinder his 'running the race which is set before him.' He cannot, therefore, 'lay up treasures upon earth,' any more than he can take fire into his bosom. He cannot speak evil of his neighbor, any more than he can lie either for God or man. He cannot utter an unkind word of any one, for love keeps the door of his lips. He cannot 'speak idle words; no corrupt conversation' ever 'comes out of his mouth,' neither what is not 'good to the use of

edifying,' not fit to 'minister grace to the hearers.' But 'whatsoever things are pure, whatsoever things are lovely, whatsoever things are' justly 'of good report,' he thinks, speaks, and acts, 'adorning the doctrine of God our Saviour in all things.'"

The cleansing wave.

1 Oh, now I see the crimson wave!
The fountain deep and wide;
Jesus, my Lord, mighty to save,
Points to his wounded side.

Chorus.

The cleansing stream I see, I see!
I plunge, and oh, it cleanseth me!
Oh, praise the Lord! it cleanseth me;
It cleanseth me—yes, cleanseth me.

2 I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within.

3 Amazing grace! 'tis heaven below
To feel the blood applied;
And Jesus, only Jesus, know,
My Jesus crucified.

Selected.

Preach Holiness.—A Methodist preacher is not consistent unless he preaches the

doctrine of entire sanctification (Christian purity), according to the teachings of the Bible, our Standards, our Discipline, and our Hymnal, as well. These four are in harmony, and do most beautifully teach, to the glory of God, that this is a distinct blessing, to be received instantaneously by faith, subsequent to conversion. That it is the destruction of inbred sin, or inherited depravity, making the heart pure, and producing perfect love. That it is receivable whenever the believer makes an entire consecration or sacrifice of himself to all the will of God, and then looks away by faith to the all-cleansing blood. A Methodist preacher out of harmony with this is out of harmony with the Methodist Episcopal Church.—*Original.*

The *Christian Index* gives its readers the following Scriptural SUM IN ADDITION, which will require care, diligence, and time *to work* out:

Add to your faith, virtue;
And to virtue, knowledge;
And to knowledge, temperance;
And to temperance, patience;
And to patience, godliness;

And to godliness, brotherly kindness;
And to brotherly kindness, charity.

THE ANSWER.

For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter i: 5, 8. God help us!

Honor the Lord with thy substance.—*Solomon.*

The Man of Faith.—The Man of Faith is a liberal man. Nothing short of an entire surrender of all we are and have to God is acceptable to Him. It is related in Roman history that, when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and Divine, into the hands of the people of Rome?" And on their replying, "We deliver up *all*," they were received.

The Man of Faith feels his surrender to be equally comprehensive. He feels that his employment, whether it be agriculture, merchandise, medicine, law, or anything else, is of no value any further than it is connected with the Redeemer's kingdom; that wealth is trash, and life a trifle, except as they may be used to advance the cause of Christ; and that so far as they may be used for this purpose, they are of immense value.

To be a faithful steward of God's property requires, perhaps, more grace than to be a faithful steward of God's truth. We find many a faithful preacher of the Gospel where we find one Normand Smith or Amos Lawrence. The grace needed is so great, and the temptations to err so many, that almost all prove defaulters, and therefore it is that the world lies in ruins, not because the Church has not wealth enough, but because God's stewards claim to be owners.

How small the sum appropriated by a million and a half of God's stewards to save a sinking world. The price of earthly ambition, convenience, and pleasure is counted by millions. Navies and armies

have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, carpets, and mirrors have their millions; parties of pleasure and licentiousness in high life have their millions; and what has the treasury of God and the Lamb to redeem men from sin and make them acquainted with the way to holiness and heaven?—*Nevins.*

Statement of Doctrine.—1. REPENTANCE.—This consists in an unfeigned sorrow for our sins, and a sincere confession and forsaking thereof, and turning to God with *works* meet for repentance, embracing the forgiveness of our enemies and restitution up to our ability—"making straight paths for our feet."

2. CONVERSION.—This consists in justification, which is the forgiveness of actual sins, and the accounting us righteous through the merit of Christ; and regeneration, which is a new birth of the soul by the Holy Ghost, in which all the acquired corruption of our past sinful life is removed, and the new life implanted. It is received by faith in

Christ, and is attested by the Holy Spirit; and while continuing in this regenerated state we do not commit sin.

3. ENTIRE SANCTIFICATION.—This is that work of the Holy Ghost by which the hereditary body of sin, or inherent depravity, is removed from the heart, making it pure. This entire cleansing does not take place at regeneration; it does not consist in the repressing of indwelling sin; it does not consist in the imputation of Christ's personal holiness to us; but it is wrought by the Holy Ghost through faith in the blood of Christ, and is receivable at any moment when the believer makes an entire consecration or sacrifice of himself to all the will of God; and is attested by the Holy Spirit, who produces in the heart perfect love.

Entire sanctification does not free us from manifold temptations and manifold errors of judgment and infirmities; nor does it exempt us from the possibility of sinning. Although there is no further cleansing while in possession of this blessing, yet there is a constant growth in all the fruits and graces of the Spirit; and the perfect believer must give all diligence to

increase in all the mind of Christ, and in the fullness of love to his neighbor, and by a life of obedience to all the commands of God, thus making his "calling and election sure."—*Address of Holiness Convention.*

Do You Want It?—Say, do you want the blessing of Perfect Love?—do you really want it? You have heard about it, and very likely have some desire for it; but such things do not save. Many a ship goes down in sight of land. But do you feel the necessity of Perfected Holiness, and see such a beauty in it, as to stamp your soul with thorough desire? Answer this question at the bar of your own conscience, and to your God.

If "Yes," then make a business of the matter. Study the Word of God, with special reference to Entire Sanctification; seek the counsels of the purified, in person or in their writings; look to the Lord for results. If your soul has been skimming over the surface of things, and playing with the streams of life, without a sure knowledge of sins forgiven, you must first give up every sin, and get justifying grace.

Then only are you ready to go forward in holiness. Then double up your determination into sharpness and strength. Show that you mean to have a Pure Heart.

You may or may not do this in forms that are visible to men, but be willing to do it in any of those ways that are pleasing to God. Show Him that you intend the needed thing shall be done, and no mistake about it. "The kingdom of heaven suffereth violence, and the violent take it by force. Yes, they take it; they take it by that absoluteness of effort which brings the soul with supreme passiveness into the hands of Jesus. Pause a moment just here. We mean that you are under the necessity of yielding up the "easily besetting sin," and of submitting to the Lord the known and the unknown, and at every point where an issue is raised against you. Sincerity in consecration is not enough—the heathen are often sincere in their worship. But let the Holy Ghost search you; then "die out" to sin in deepest purpose, until the Spirit indicates a perfect surrender. So shallowness will be prevented, and the road to Perfect Cleansing opened wide. Then the loving Saviour can work;

then, and not a moment before, can He apply His precious Blood to your Entire Moral Purification. Only believe—*only believe that He doeth it—just now doeth it.* At such a moment He Sanctifies Wholly, gives Perfect Rest, and Perfect Love.—*Harvester Tracts.*

Wickedness is tremendously on the increase. The optimists can't see the faintest streaks of millennial dawn yet. There is a fearful decrease in church-going in all the cities of the nation. So the figures prove. And this decrease of church-going signifies increase of pleasure-seeking, Sabbath-breaking, street-profanity, saloon-visiting, and dissipation. It is hardly possible that anything can turn backward this onflowing tide that is sweeping down to perdition, except the sore judgments of God. It is a time for Christians to humble themselves before God, and pray and work for the rescue of souls.—*Selected.*

Sin is waxing bolder and bolder. It opens its shops, and offices, and places of business, and haunts of amusement on Sabbath without a blush. It utters its

horrid oaths on the street without a stint and without shame. It decoys, it bribes, it waylays, it robs, it steals, it lies, it drinks, it revels, it murders, it corrupts, it seduces, it ruins, it damns. Never was such a carnival of wickedness. And it goes on all the year round. "Evil men and seducers wax worse and worse." The generation that was swept from the face of the earth by the avenging flood in the days of Noah could hardly have been more abandonedly wicked. Should not the Lord visit for these things? He surely will, if there be not repentance.—*Selected.*

It is not difficult to account for the heaven-defying wickedness of the times. Inside the churches there is a fearful waning of godly principle and godly life. In most of them the matter of Bible holiness is ignored, in many of them derided and persecuted. Nearly all church pastors discourage, many of them forbid, all Christian testimony that directly or explicitly relates to personal holiness. While holiness is kept out of the churches, worldliness is brought in. While humble and pure-lived Christians who are in the

churches are derided and denounced for their piety, proud and carnal-minded professors are petted and made popular. Religion has become so much a mere formality among professors and is so intermingled with the folly and sin of the world, that common sinners have well-nigh lost all reverence for the Church, and many of them have an unspeakable disgust for the frigid and formal worship that is statedly performed therein on the Lord's day. The average sinner is too sensible to be duped by a sort of piety that seeks to advance its reputation by consorting with the wicked world, and that seems driven to the necessity of maintaining its very existence by a resort to godless festivals and graceless games. The Bible speaks somewhat of "old paths." The Church had better get back to them.—*Brooks.*

Some Time We Shall Love Holiness.—Deep, abiding spirituality is not appreciated as it should be, even in the Church of God. A man who is honestly endeavoring to live on a high spiritual plane is not encouraged as he ought to be by professing Christians. Ministers who are

earnestly devoted to the prayerful study of the Bible, secret prayer, and the culture of their spiritual faculties, realize that such a life is very peculiar, if not socially isolated and lonely. Every religious person feels at times a prompting to holier living. It may come in the prayer-meeting, the public service, or the quiet, retired life. A sermon may cause it, an exhortation, the conversation of a friend, or the secret desires of the soul, but it comes. Those who yield to it, and conform their lives to a new spiritual regime, carefully and conscientiously undertaking to know more of Christ, more of His love, more of His abiding presence, more of the Spirit's guidance, more of the solid comfort of genuine consecration, more of the joy of perfect cleansing, more of everything that distinguishes the saint from the sinner, the sanctified from the unwashed, find only a few to intelligently and cordially sympathize and render aid. As soon as a professor of religion begins a more zealous and consistent life, he finds people to criticise his motive, question his sincerity, and doubt his attainments. Good men have died trying to show a pattern of god-

liness, and were acknowledged good only when dead. The human heart is very evil, harsh in its judgments, uncharitable in its spirit. Grace will help us, but few, so few, accept the grace. The time will come when this state of things will be improved. Earnest longing for ardent piety and exemplary conduct will be the rule, especially in Church, and worldliness and indifference will be the exception. Religion is the chief good, and holiness is the chief phase of religion. Without holiness no man shall see the Lord. We shall all realize this truth some time. We shall love the name and thought and power of purity, and shall follow after them more zealously than we do now. Speed the day. —*Michigan Christian Advocate.*

More about Jesus.

1 More about Jesus would I know,
More of his grace to others show,
More of his saving fullness see,
More of his love who died for me.

Cho.—More, more about Jesus,
More, more about Jesus;
More of his saving fullness see,
More of his love who died for me.

2 More about Jesus let me learn,
More of his holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.

3 More about Jesus in his word,
Holding communion with my Lord;
Hearing his voice in every line,
Making each faithful saying mine.

4 More about Jesus on his throne,
Riches in glory all his own;
More of his kingdom's sure increase;
More of his coming, Prince of Peace.

From Guide.

Tell About It.—Men are saved by word and example. One drives the nail, while the other clinches it. To withhold experience is to hide the gift which God designs for the enlightenment and purifying of the world. Many a blessing is lost because it is not confessed. It grows impalpable in the darkness, and hides itself from us, as we have hidden it from others.

Then tell your experience. Tell it to your next-door neighbor, to the Church, to the world. Tell the perishing what Jesus has done for your soul. Has He given you converting grace, tell of that. Has He sanctified you wholly, then tell of

that. Tell how sweetly He saves you, how completely He keeps you, and with what hope He carries you onward. Speak of "His loving-kindness, oh, how great!"

There is a prudence about confession, but we will not dilate on that now. If the Lord has swept through your soul with the breezes of His love, and purified it, and adorned it with the graces of His Spirit, surely you are fitted for some humble place from which to herald His glory.—*Selected.*

A hymn for the pure in heart.

TUNE—"What a friend we have in Jesus."

1 'TWAS the precious blood of Jesus
Brought my far-off spirit nigh, Eph. ii: 13.
Can I doubt the power of Jesus, Matt. xxviii: 18.
All my soul to sanctify? 1 Thess. v: 23.
I can hear him on me calling 1 Thess. iv: 7.
All his perfect will to prove, Rom. xii: 2.
Surely he can keep from falling, Jude 24.
Make me perfect in his love. 1 John iv: 18.

2 Thou art true, and I will trust thee,
Give thee all I have, and am;
All the needed virtue must be Heb. ix: 13, 14.
In the all-atoning Lamb.
From the world and self I sever,
By the power of grace Divine;
Here I rest, a gift forever, Matt. xxiii: 19.
On this precious altar shrine. Heb. xiii: 1.

3 Oh, how could I doubt or falter,
Touching now by simple faith; Acts xxiv: 18.
Thro' the virtue of the altar, Ex. xxix: 37.
All is holy, as he saith. [1 John i: 7.
Here the cleansing blood flows o'er me,
Perfected in love I am; 1 John iv: 18.
Perfect Saviour, I adore thee, Heb. vii: 25.
Glory, glory to the Lamb.

Mamie Payne.

Walk About Zion.—The M. E. Church once prospered, and was doing grandly the work assigned it, and deeply made the impression that it was "raised up to reform this continent, and spread Scriptural Holiness over these lands," because it was doing that very thing with its divinely given power, and every other Church in the land received from it a fresh impetus to do the Lord's work with a mightier zeal and a more heavenly simplicity. But in the course of time its power began to wane, it became feeble, sickly, and "as a tottering fence or a bowing wall" ready to fall, because its genuine spirituality began to wane, and that by the very slightest compromises with the devil, and conformity with the world, that ever could be imagined. When it was observed to be

thus tottering and quailing before the enemy by those who loved our Zion (and nearly all did so then who really claimed to be religious), then the propping work began. Now the purpose of propping up and again making strong was good, but the choice that was made of material and the manner of its application were evil, and only evil, and that continually, and only helped on the disease it was intended to cure. The first thing attempted was doctoring the finance, and this was done by a further conformity to and courting of the favors of the irreligious world; and Church parties, sprees, suppers, festivals, lotteries, raffles, Sabbath concerts, theatricals, tableaux, pantomimes, dramas, kissing parties, doll-baby shows, blind man's buff, bean-bag parties, grab bags, post-offices, fish-ponds, games and dancing, and ritualism, Church worship, and pastime, and everything else that could be thought of or hatched up was set on foot, and it has gone from bad to worse, like the letting out of water; and all this under Church sanction. This has brought in a tide of unconverted, and irreligious, and worldly Church members. The fashion,

the folly, the pride, and the outlandish monstrosities—bangs, bustles, and dead birds—and flowers, flounces, pompadours, gold, and pearls, and costly array that they brought in with them, and the amount the Church put on to coax them along, these are a curse and a shame to the name of Jesus and the cause of Methodism. The Methodist preacher swings a ring on his finger, a gold-headed cane in his hand, a gold watch-chain, or one that looks like it, to his watch, and his wife and daughters sit before him in the very height of flowers, flummery, and jewels artistically displayed, and all the fashionables and the Parisians are delighted, and will soon all join our Church, I suppose, and everything moves on gayly, and the preacher says smooth things, and all for fear of injuring the finances, especially his claim, and would not say a word about stealing, or robbing God, for fear, as the old colored brother said, of "producing a dampening effect." All this has been done, and is now being done, and far more, of which time would fail me to tell you; and yet the old ship is quivering and jostling to its fall, and still the people

generally can't, or won't, see where the trouble is.

. . . The trouble with the Church is in first letting Divine power decline out of the individual souls, and then bringing in these trappings of the devil as substitutes for what we had lost, which, instead of restoring what we had lost, only put a greater distance between the Church and the lost, almost entirely lost, treasure. While the Church, Gallio-like, is enjoying all these doubtful, dangerous, and devilish amusements and entertainments, and are at ease in Zion, eight hundred millions of souls are rushing headlong to perdition, and as rapidly in our very midst as elsewhere, and the good things that do remain are ready to perish. We can turn and read of Paul's suffering, affliction, distresses, stripes, imprisonments, tumults, labors, watching, fastings, long-sufferings, dishonor, evil report, unknown, dying, chastened, sorrowful, possessing nothing, in labors more abundant, in stripes above measure, prisons more frequent, in deaths oft, and Jesus, who had not where to lay His head. But in our day, and in our Church,

we read of and see the dancing disciples of the Lord Jesus Christ, and those who say it is just as innocent to play a game of cards as to read a chapter in the Bible, and those who would go to sleep early in the evening reading the Bible, but that a novel can easily keep wide awake till ten, or even later. Oh, how such souls need doctoring and disentangling; how they need Christ, how they need salvation, how they need holiness! But if you want a bumble-bee in your bonnet, or a hornet's nest around your hat and ears, dare to speak to them about it, and your fanatical holiness zeal, or your true loyalty to God and the Church that you love, can be fully gratified, for they'll come swarming. God help us! Good Lord deliver us!—*Original.*

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he Way Made Plain.—The simplicity and plainness of the way of salvation ought to be briefly and often pointed out. We read in Paul's second letter to the Thessalonians of "the mystery of iniquity," that "doth already work," and in his first to Timothy that "great is the mystery of godliness." Again, the Lord

tells us, by the mouth of Samuel, that "He will teach us the good and the right way," and again, by Isaiah, that "the wayfaring men, though fools, shall not err therein." Now, it clearly follows from the above, that it is not essential to comprehend the depth of these mysteries in order to our being saved.

The question then arises: "What doth the Lord require of thee," anxious soul? Answer: "To do justly, love mercy, and walk humbly with thy God," Micah vi: 8. But before we can fill this requirement, we must "believe in the Lord Jesus Christ," as our own individual, pardoning Saviour. Before we can do this we *must, absolutely must,* sincerely, heartily, and unreservedly repent of *all* our sins. This includes the knowledge that I am now a sinner, a godly sorrow for my sins, confession to God, abandoning of all sin, and restitution to the extent of my ability. When this is all unfeignedly done, it is not hard, in view of God's many and precious promises to forgive, for the sinner to really believe, "*He now pardons me!*" And as he does *believe* it, God then does that work, really and fully, and

will give peace to the soul. The soul will feel that, "although God was angry with me, His anger is now turned away," and instead of His anger, His Divine and heavenly face is now, like a father, full of love and compassion, beaming upon me with smiles of approval. Then it is likely the feeling, and it may be the words too, will swell up in the heart: Glory be to God for His condescending and forgiving nature! Oh, how sinful I was, but how good and merciful He has been, and now is, to me! I will praise Him while on earth, and throughout eternity!

When this is done, if you are faithful to the grace given, if you are unflinching in all duties, if you are unswerving in your allegiance and fidelity to God, the time will come when you will feel a lack, an incompleteness, a need of more grace and strength than you will then enjoy; and that, notwithstanding your conscious peace and innocence in the sight of God, there is still a nature within that obstructs your rapid and onward growth in grace. This is the moving, not of guilt, but of inherited depravity. By this God is showing you the need of having a clean heart—

one that is purged and sanctified for the Master's use.

> "A heart in every thought renewed,
> And full of love divine;
> Perfect, and right, and pure, and good,
> A copy, Lord, of thine."

But how to obtain this is now the question, and the answer is plain and easy, and no mystery, if you but diligently attend. Considering how great things God hath already done for you, and that He now designs you to put on the whole armor and panoply of His grace, present your entire self as a living sacrifice to God, with all your inventory of possessions, heartily to His will in a complete consecration.

Now, if at this time you are serving God in truth with all your present powers, if you are walking in the light (of justification) as He is in the light (*i. e.*, not committing a known sin, and not neglecting a known duty), "if you have" true "fellowship" with the brethren and sisters in Christ, then by faith claim and appropriate to your own soul this precious, golden promise: "The blood of Jesus

Christ, His Son, cleanseth us from all sin." And as surely as you do so, "according as your faith is, so shall it be done unto you." Amen, and Amen.—*Original.*

Personal Work. — On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!"

He went back, and bringing to me a roll of bank-bills, he said, "Please do me a favor. Hand these bills to the poorest people that you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added, "How is it that a man so kind to his fellow-creatures, has always been so unkind to his Saviour as to refuse Him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me that I was the first person who had talked to him about his soul in nearly twenty years. One hour of

pastoral work did more for that man than the pulpit effort of a life-time.—*Dr. T. L. Cuyler.*

I hate to live, yet am afraid to die.—*Voltaire.*

Question.—Why is it that infidels often renounce their views when death calls for them, and Christians never hold theirs more firmly than then ?

Sweet rest in Jesus.

TUNE—"Rest for the Weary."

1 IN a Saviour's love abiding
There is found a blissful rest;
For the Lord has this provided,
And fulfills the soul's request.

CHORUS.

There is sweet rest in Jesus,
There is sweet rest in Jesus,
There is sweet rest in Jesus,
There is rest for you.

2 On this side death's rolling Jordan,
In a present, full salvation,
Where "'tis heaven below" to love him,
There is rest for you.

CHORUS.

3 Inbred sin is fully vanquished,
Jesus bids it all depart;
With his fullness fills the spirit,
Reigns triumphant in the heart.

CHORUS.

4 Death itself has lost its terrors,
Satan, too, is overcome;
Shout for gladness, saints of Jesus,
As you journey toward your home.

CHORUS.

Shaking and Taking this World for Jesus.—"Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth." He got his hundred men, and he shook the world with an earthquake mightier than can be produced by a million of easy-going, nominal Christians, afraid of the Holy Ghost, and apologizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say: Cease living on the heroism of your fathers, quit glorying in numbers, sacrific-

ing to statistics, and burning incense to the General Minutes. Down upon your knees, and seek and find for yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation full and free, and a common-sense theology, the beauty of which, as Joseph Cook says, is "that it can be preached." Then, in double-quick time, charge upon the hosts of sin, and conquer the world for Christ.—*Daniel Steele.*

Dr. Abel Stevens, in his "History of Methodism," says of the Methodists: "Their mission was not to form a religious party, but to spread holiness over these lands. The doctrine of personal sanctification was, in fine, the great potential idea of Methodism."

While you cannot touch one of God's stars, nor silence one of His winds, you can cruelly wound His heart, and utterly exclude Him from your thoughts. What can equal the emptiness and desolation of a heart from which God has been expelled?—*Christian Witness.*

The Tobacco Habit.—The world constantly moves on. "There is much running to and fro, and knowledge is being increased." A nice, clean, temperate, religious, holiness generation is just on the eve of coming upon the scene of action on the earth. We must look this question square in the face. We had better know the truth now than later. It must be stated. The time now is when those who will attempt to live conscientious, religious lives, and yet use tobacco, must either abandon the habit, or manfully defend it as being harmless and innocent, if not virtuous. With the constant elevation of man, and the steady increase of light from science, the Word of God, and common sense and respectful decency, this custom must go to the wall or prove itself to be a slandered good. This latter it cannot do. With an honest desire to help good people to see it in its proper light, and as public sentiment is beginning to regard it, we would briefly, and yet plainly, set the matter before them. It is an evil habit, for the following reasons: 1. It injures the health and brain of the user, and the evil appetite is transmitted

to his offspring. The highest medical authorities agree that cancer, insanity, and various fatal brain diseases, are brought on by it. Abolishing this tobacco habit would well-nigh banish consumption, except when caused by tight lacing, thin shoes, and such like, mostly, perhaps, among women. (These evils will also have to give way, by the progress of the race, in course of time.) 2. It accustoms one to disregard the comfort and well-being of others. Builds up selfishness. Is offensive to many. The fumes of cigar, and stench of the pool of ambier, are met everywhere—fireside, street, hotel, cars, counting-room, minister's study, church, pew, altar, and even in the sacred desk, often. No man, or set of men, have a moral right thus to discommode and disgust a large portion of their clean-breathed fellow-men. And then it is so enormously selfish. And how can this spirit grow so rank in this direction, and not stunt and blunt the person's own moral character in every other way? 3. It violates a man's own conscience. A large portion of the users say it does them no good, is a filthy habit, they ought to give it up, but

can't. What a confession! How very humiliating! Followed by no reform, it is sin crying aloud against the immortal soul. "Needless self-indulgence;" that is it. To practice what judgment and conscience condemn is unworthy the manhood of men, and is perilous to the human soul. Conscience, so outraged in one way, must become very unhealthy in every way. 4. It is exercising the lower appetite at the expense of the higher nature. This reason would have no weight with some, but with those striving after a Christian living and a worthy manhood, it ought, and must, and will have weight. A thoroughly strong and clean character cannot be steadfastly built up with even one rotten piece in the foundation. To use tobacco, conscious of its nature, is giving the keys of the soul to an enemy. An old landmark, a safeguard to character, is gone, and no telling what other vice will creep in at the open flood-gate. The same arguments which serve to excuse one wrong will usually excuse others. Tobacco using tends to create a taste for strong drink, and the conscience having already yielded to this, is well prepared to

yield to the drink habit when temptation comes. Self-indulgence at one point leads naturally, by easy descent, to self-indulgence at many points. 5. It is a national, world-wide, and continual stumbling-block to the rising generation. By imitation they acquire a taste for the weed. Parents trying to prevent their children from the practice have often been met with the argument that so-and-so, perhaps a preacher, uses tobacco. And precept, you know, can make no stand against example on the minds of the youthful lookers-on. 6. It cripples Christian efforts for usefulness, both in the ranks of ministers and laymen. While one pleads with his fellow to lead a pure life of self-control and self-denial, how can he touch the heart of the self-conceited, and self-respecting, and worldling, if his words are uttered by lips dripping and saturated with filth, and carried to both ear and nostril by a breath loaded with the most complex and sickening of all odors? However willing the heart might be to receive a profit by the message, the stomach would rebel. Those who thus act "teach men so,"—teach their own chil-

dren so—no matter how sound their creed. How can a voluntary bondman recommend liberty? How can a pure spirit abide in so unclean a body?

Sweep on, oh, thou reform of cleanness, sweep on! Elevate the race to its right sphere in the scale of moral being. Amen. —*Original.*

Author's Experience.—On the 25th day of January, 1853, in the city of Chester, Randolph County, Illinois, by the strong, heart-stirring, and thrilling Gospel appeals of Rev. James Knapp, of Southern Illinois Conference, I was brought to a true sense of my need of Christ, and to the foot of the cross, where I believed my sins were forgiven. In my simplicity, I gave my heart to God through Christ, and became His child, as I sincerely believed. At that same time I also gave my hand and name to the preacher, and became identified with God's people in the Methodist Episcopal Church. I felt then, and even before then, that I was called of God to preach the Gospel. I never gave up the cause of Christ, but was not faithful as I ought to have been, and my call to

preach was not obeyed for twenty years or more. I made some advancement, and grew in grace, a little now and then, I thought; and enjoyed many happy seasons, notwithstanding my dullness of hearing and my inattention to the heavenly impression. Many years after this I was appointed class-leader in Salem, Illinois. In the winter of 1871 and '72 we enjoyed a very gracious revival of religion. On the 24th of June, 1872, I was licensed to preach in the Salem Quarterly Conference, and was admitted to the traveling connection in the Southern Illinois Annual Conference in the fall of that year, at Mt. Vernon, Illinois. I preached for eight years, believing and saying that I was every word a Methodist, through and through; but in spite of this the truth in the case gradually unfolded itself to me, that I did not clearly understand nor heartily believe, much less enjoy or experience, the highest blessedness to which the grand peculiarities of Methodist teaching pointed me, and that is salvation from all sin by a second and distinct blessing of God by faith after conversion. I had been preaching holiness, or Christian per-

fection, to others in an indefinite way, and living without it myself, and very quietly allowing them to do the same. I had just about as much success in this as an unconverted preacher would have in getting souls converted to God. I could not point out the way for others to obtain the experience. Souls were converted in my meetings, but if any one reached THIS BLESSING, I never knew of it. In the fall of 1879, the Conference sent me to a charge where some of the members had the experience of full sanctification, and they testified to it in a convincing and unmistakable way. I knew I was converted, but I also knew that these persons had an experience that was beyond mine. I knew I could not stay there and feel at home without having what they had. I could not preach to them, about sixty or seventy in one class, and feel right, without an experience equal to theirs, at least. I was uncomfortable. It set me to hungering and thirsting in a manner before unknown to me. I sought definitely for the blessing of a clean heart, and, glory be to the great name of my God, I found it! On the 24th day of May, 1880, after

careful examination and consciousness of entire consecration, by simply believing, for a present application, "The blood of Jesus Christ, His Son, cleanseth from all sin," I was able, by the grace of God, to step into that glorious liberty. I know what it is experimentally to love God with all my heart, soul, mind, and strength, and my neighbor as myself. I am solidly happy in the enjoyment of the perfect love of God.

Creatures no more divide my choice,
I bid them all depart:
His name, his love, his gracious voice,
Have fixed my roving heart.

Jesus saves me, through and through.

1 The blood that Jesus shed for me,
When groaning, dying on the tree,
From all transgressions cleanseth me,
And saves me through and through.

Chorus.—Saved, saved, yes, I am saved,
My heart is created anew;
The blood of Jesus cleanseth me,
And saves me through and through.

2 In perfect trust I now resign
My all to him, whose will is mine;
He fills my soul with love divine,
And saves me through and through.

3 No angel tongue such praise can bring,
Nor learn the song that now I sing,
To him, my prophet, priest, and king,
Who saves me through and through.

4 I know not what my joys will be,
When, face to face, my Lord I see:
But this I know, he cleanseth me,
And saves me through and through.

Choice Selection—"*Joy and Gladness.*"

OLD AND NEW TESTAMENT CONSPECTUS

OF

HOLINESS, FULL SALVATION, ENTIRE CLEANSING, ETC.

Showing at a glance, open to the view, plain and obvious to the eye, manifest and easy to be seen, the full teachings of the Scriptures on this particular, important, and central point of doctrine.

MOTTO.—Seek ye out of the book of the LORD, and read. *Isaiah xxxiv : 16.*

Gen. vi : 9. Noah was a just man *and* perfect.

Walk before me, and be thou perfect.

Ex. xv : 11. Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

Ex. xix : 10. And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

11. And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

22. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

Lev. xix : 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

Lev. xx : 7. Sanctify yourselves, therefore, and be ye holy: for I *am* the LORD your God.

8. And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

Josh. vii : 13. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

1 Chron. xvi : 29. Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

1 Chron. xxviii : 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth

all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off forever.

1 Chron. xxix : 19. And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things,* and to build the palace, *for* the which I have made provision.

2 Chron. xxx : 17. For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

2 Chron. xxxi : 18. And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness.

Job i : 1. There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Job viii : 20. Behold, God will not cast away a perfect man, neither will he help the evil doers.

Ps. xviii : 32. *It is* God that girdeth me with strength, and maketh my way perfect.

Ps. xxxvii : 37. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

Ps. li : 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Ps. xciii : 5. Thy testimonies are very sure: holiness becometh thine house, O LORD, forever.

Ps. ci : 2. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

6. Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

Ps. cxix : 1. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

2. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3. They also do no iniquity: they walk in his ways.

9. Wherewithal shall a young man cleanse his way ? by taking heed *thereto* according to thy word.

Ps. cxxxviii : 8. The LORD will perfect *that which* concerneth me.

Prov. ii : 21. For the upright shall dwell in the land, and the perfect shall remain in it.

Prov. xi : 5. The righteousness of the perfect shall direct his way : but the wicked shall fall by his own wickedness.

Isa. vi : 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said Holy, holy, holy, *is* the LORD of hosts ; the whole earth *is* full of his glory.

4. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe *is* me ! for I am un-

done ; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the LORD of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged.

8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here *am* I ; send me.

Isa. xxvi : 3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

Isa. xxxv : 8. And a highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it *shall be* for those : the wayfaring men, though fools, shall not err *therein.*

Isa. lii : 11. Depart ye, depart ye, go ye out from thence, touch no unclean *thing ;* go ye out of the midst of her ; be ye clean, that bear the vessels of the LORD.

Jer. vi : 16. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.*

Ezek. xxxvi : 25. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you.

Mal. iii : 3. And he shall sit *as* a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Matt. v : 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matt. vi : 10. Thy will be done on earth, as *it is* in heaven.

Matt. vii : 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matt. viii : 2, 3. Lord, if thou wilt, thou canst make me clean. I will ; be thou clean. And immediately his leprosy was cleansed.

Matt. xix : 21. If thou wilt be perfect.

Matt. xxiii : 19, 26. The altar that sanctifieth the gift. Cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Mark i : 23, 25, 26, 27, 40, 41, 42, 44. A man with an unclean spirit. Jesus rebuked him, saying . . . come out of him. And . . . he came out. With authority commandeth he even the unclean spirits and they do obey him. Thou canst make me clean. Be thou clean. He was cleansed. Offer for thy cleansing.

Mark vi : 20. Knowing that he was a just man, and a holy.

Luke i : 75. In holiness and righteousness before him, all the days of our life.

Luke iv : 36. He commandeth the unclean spirits, and they come out.

Luke v : 12, 13, 14. Thou canst make me clean. Be thou clean. Immediately the leprosy departed. Offer for thy cleansing.

Luke vi : 40. Every one that is perfect shall be as his master.

Luke xvii : 14, 17. They were cleansed. Were there not ten cleansed ?

John i : 29. Behold the Lamb of God, which taketh away the sin of the world!

John iii : 25. Then there arose a question between some of John's disciples and the Jews about purifying.

John vii : 17. If any man will do his will, he shall know of the doctrine.

John viii : 11. Go, and sin no more.

John x : 10. I am come that they might have life, and that they might have it more abundantly.

John xi : 55. Purify themselves.

John xiii : 10. Is clean every whit.

John xv : 2. Every branch that beareth fruit, he purgeth it.

John xvii : 17, 19, 23. Sanctify them through thy truth. That they also might be sanctified. That they may be made perfect in one.

Acts i : 8. Ye shall receive power after that the Holy Ghost is come upon you.

Acts xi : 24. Full of the Holy Ghost.

Acts xiii : 22. Fulfill all my will.

Acts xv : 9. Purifying their hearts by faith.

Acts xviii : 26. Expounded unto him the way of God more perfectly.

Acts xix : 2. Have ye received the Holy Ghost since ye believed?

Acts xx : 32. Inheritance among all them which are sanctified.

Acts xxi : 14, 24, 26. The will of the Lord be done. Purify thyself. Purifying himself. Days of purification.

Acts xxiv : 18. Purified in the temple.

Acts xxvi : 18. Them which are sanctified.

Rom. i : 4. Spirit of holiness.

Rom. vi : 7, 11, 13, 18, 19, 22. Freed from sin. Reckon ye also yourselves to be dead indeed unto sin. Yield yourselves unto God, as those that are alive from the dead. Free from sin. Yield your members servants to righteousness, unto holiness. Ye have your fruit unto holiness.

Rom. vii : 12, 14, 20, 23, 24, 25. The law is holy, and the commandment holy, just, and good. I am carnal. If I do that I would not, it is no more I that do it, but sin that dwelleth in me. I see another law in my members, warring against the law of my mind. Who shall deliver me? Jesus Christ our Lord.

Rom. viii : 2, 6, 7, 8, 9. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. To be carnally minded is death. The carnal mind is enmity against God. They that are in the flesh cannot please God. But

ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Rom. xii : 1, 2. Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Rom. xv : 16. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Rom. xv : 29. I shall come in the fullness of the blessing of the gospel of Christ.

1 Cor. i : 10, 30. Be perfectly joined together in the same mind. Christ Jesus . . . is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. ii : 6, 12. We speak wisdom among them that are perfect. That we might know the things that are freely given to us of God.

1 Cor. iii : 1, 3, 4. As unto carnal even as unto babes in Christ. Ye are yet carnal

. . . are ye not carnal, and walk as men? Are ye not carnal?

1 Cor. xiii : 10. When that which is perfect is come.

2 Cor. vii : 1. Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Cor. xii : 9. My strength is made perfect in weakness.

2 Cor. xiii : 9, 11. This also we wish, even your perfection. Be perfect.

Gal. iii : 3. Having begun in the spirit, are ye now made perfect by the flesh?

Eph. i : 4. We should be holy and without blame before him in love.

Eph. iii : 19. Filled with all the fullness of God.

Eph. iv : 12, 13, 24. Perfecting of the saints. A perfect man unto the measure of the stature of the fullness of Christ. Righteousness and true holiness.

Eph. v : 26, 27. Sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph. vi : 11, 13. Put on the whole armor

of God. Take unto you the whole armor of God.

Phil. iii : 15. Let us therefore as many as be perfect be thus minded.

Col. i : 22, 28. To present you holy. We may present every man perfect in Christ Jesus.

Col. iii : 12, 13. Holy and beloved. Bond of perfectness.

Col. iv : 12. Perfect and complete in all the will of God.

1 Thess. ii : 10. How holily and justly and unblamably we behaved.

1 Thess. iii : 10, 13. Perfect that which is lacking in your faith. Stablish your hearts unblamable in holiness.

1 Thess. iv : 3, 7, 12. This is the will of God, even your sanctification. God hath not called us unto uncleanness, but unto holiness. That ye may have lack of nothing.

1 Thess. v : 23, 24, 27. The very God of peace sanctify you wholly. Who also will do it. All the holy brethren.

2 Thess. ii : 13. Salvation through sanctification of the Spirit.

1 Tim. ii : 15. Continue in faith and charity and holiness.

1 Tim. iv : 12. Be thou an example of the believers . . . in purity.

2 Tim. ii : 21. Sanctified and meet for the Master's use.

2 Tim. iii : 17. The man of God may be perfect.

Titus ii : 3, 14. As becometh holiness. Purify unto himself a peculiar people.

Philemon vi. That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you, in Christ Jesus.

Heb. ii : 3. How shall we escape, if we neglect so great salvation?

Heb. iii : 1. Holy brethren.

Heb. vi : 1. Leaving the principles of the doctrine of Christ, let us go on unto perfection.

Heb. vii : 11. If therefore perfection were by the Levitical priesthood, what further need?

Heb. vii : 19. For the law made nothing perfect; but the bringing in of a better hope did.

Heb. vii : 25, 26. He is able also to save them to the uttermost. Holy, harmless, undefiled, separate from sinners.

Heb. ix : 3, 8. Holiest of all. Not yet made manifest.

Heb. x : 1, 10, 14, 19, 29. Make the comers thereunto perfect. We are sanctified. Them that are sanctified. Holiest. Wherewith he was sanctified.

Heb. xi : 40. They without us should not be made perfect.

Heb. xii : 10. Partakers of his holiness. Follow peace . . . and holiness, without which no man shall see the Lord.

Heb. xiii : 12, 21. That he might sanctify the people with his own blood. Make you perfect in every good work, to do his will.

James i : 4, 25, 27. Perfect and entire, wanting nothing. Perfect law of liberty. Pure religion and undefiled.

James iii : 2. A perfect man.

James iv : 8. Purify your hearts, ye double-minded.

1 Pet. i : 15, 16, 22. As he which hath called you is holy, so be ye holy. Be ye holy: for I am holy. Ye have purified your souls, . . . love one another with a pure heart fervently.

1 Pet. iii : 5. After this manner in the old time the holy women, also, who trusted in God, adorned themselves.

1 Pet. v : 10. Make you perfect, stablish, strengthen, settle you.

2 Pet. i : 21. Holy men of God spake as they were moved by the Holy Ghost.

2 Pet. iii : 11. What manner of persons ought ye to be, in all holy conversation and godliness.

1 John i : 7. The blood of Jesus Christ his Son cleanseth us from all sin.

1 John ii : 1, 5. Sin not. The love of God perfected.

1 John iii : 3, 6, 8, 9. Purifieth himself even as he is pure. Whosoever abideth in him sinneth not. He that committeth sin is of the devil. Whosoever is born of God doth not commit sin.

1 John iv : 12, 17, 18. His love is perfected in us. Herein is our love made perfect. He that feareth is not made perfect in love.

Rev. xviii : 20. Ye holy apostles and prophets.

Rev. xix : 8. Fine linen, clean and white, . . . the righteousness of saints.

Rev. xx : 6. Blessed and holy is he that hath part in the first resurrection.

Rev. xxii : 11. He that is holy, let him be holy still.

RECAPITULATION, CLASSIFICATION, AND GENERALIZATION.

Noah was perfect (Gen. vi : 9).

Asa was perfect (1 Kings xv : 14).

Hezekiah was perfect (2 Kings xx : 3).

Job was perfect (Job i : 1).

David was perfect (1 Kings xv : 3; 2 Sam. xxii : 33).

Various Israelites (1 Chron. xii : 38; xxix : 9).

Abraham is commanded to be (Gen. xvii : 1).

David exhorts us to "mark the perfect" (Psa. xxxvii : 37).

The wicked shoot at the perfect (Psa. lxiv : 4).

Solomon blamed for losing perfection (1 Kings xi : 4).

David walks with a perfect heart (Psa. ci : 2).

David exhorts Solomon to be perfect (1 Chron. xxviii : 9).

God's people exhorted to be perfect (1 Kings viii : 61).

God's people required to love God perfectly (Deut. vi : 5).

Jesus required perfection (Matt. v : 48).

The Young Ruler was required to be perfect (Matt. xix : 21).

Some, including Paul, were perfect (Phil. iii : 15).

John professed perfect love (1 John iv : 17).

Paul visited churches to perfect them (1 Thess. iii : 10).

Paul prayed for the perfection of the Hebrews (Heb. xiii : 2).

Paul's strength was made perfect (2 Cor. xii : 9).

The Gospel brings perfection (Heb. vii : 19).

Abraham's faith was perfect (Jas. ii: 22).

Fear is cast out by perfect love (1 John iv : 18).

Paul speaks to the perfect (1 Cor. ii : 6).

Love is perfected by obedience (1 John ii : 5).

Love perfected by God dwelling in us (1 John iv : 12).

We may know God's perfect will (Rom. xii : 1).

God's will done on earth as it is in heaven (Matt. vi : 10).

Colossians prayed for, that they may

stand perfect and complete in all God's will (Col. iv : 12).

Paul claims perfection (1 Thess. ii : 10).

"Here are examples of what God says on the subject of *perfection;* and from it we learn :

"1. That some sort of *perfection* is taught in the Scriptures.

"2. That, whatever that *perfection* may imply, we are commanded to possess it.

"3. That it may be possessed by all, because it has actually been possessed by some.

"4. The fair inference is, that as God is no respecter of persons, the perfection of the Bible may be the perfection of all believers.

"The wise course to be pursued, is not to deny and reject the doctrine and experience of perfection, but to accept it, and earnestly seek for its true meaning and conscious experience. This will settle all disputes."

I hope to meet you all in glory.

1 I HOPE to meet you all in glory,
When the storms of life are o'er;
I hope to tell the dear old story,
On the blessed, shining shore.

CHORUS.

On the shining shore, on the golden strand,
In our Father's home, in the happy land,
I hope to meet you there,
I hope to meet you there,
A crown of vict'ry wear,
In glory.

2 I hope to meet you all in glory,
By the tree of life so fair,
I hope to praise our dear Redeemer,
For the grace that brought us there.

3 I hope to meet you all in glory,
Round the Saviour's throne above;
I hope to join the ransomed army,
Singing now redeeming love.

4 I hope to meet you all in glory,
When our work on earth is o'er;
I hope to clasp your hands, rejoicing,
On the bright, eternal shore.

Revival Wave.

Meet me there.

1 ON the happy, golden shore,
Where the faithful part no more,
When the storms of life are o 'er,
Meet me there;
Where the night dissolves away
Into pure and perfect day,
I am going home to stay,
Meet me there.

CHORUS.

Meet me there,
Meet me there,
Where the tree of life is blooming,
Meet me there;
When the storms of life are o'er,
On the happy, golden shore,
Where the faithful part no more,
Meet me there.

2 Here our fondest hopes are vain,
Dearest links are rent in twain,
But in heaven no throb of pain,
Meet me there;
By the river sparkling bright,
In the city of delight,
Where our faith is lost in sight,
Meet me there.

3 Where the harps of angels ring,
And the blest forever sing,
In the palace of the King,
Meet me there;
Where in sweet communion blend,
Heart with heart and friend with friend,
In a world that ne'er shall end,
Meet me there.

Revival Wave

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

PreservationTechnologies
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